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HUGH S. MAGILL, *General Secretary*

March, 1930 **Vol. VI. No. 6**

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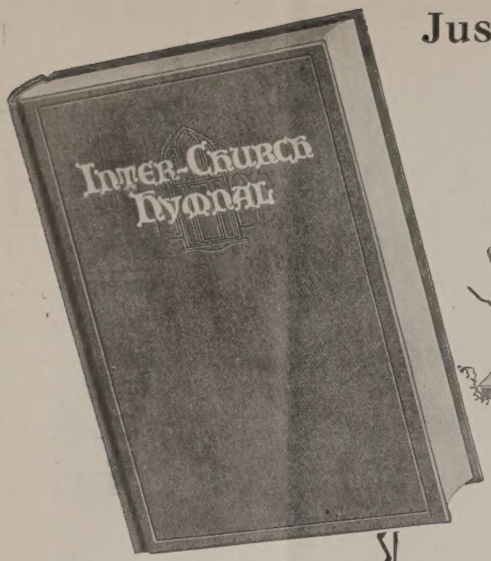

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EDITORIAL

Handwork

A TEACHER who taught a group of junior high school boys and girls in a vacation church school said this: "I always have handwork the first thing every morning and give a full hour or more to it. In that way they, the pupils, get the thing out of their systems and then I can get something done."

This remark unconsciously betrayed an attitude on the part of this teacher which is probably shared by other teachers who think of handwork as more or less of a nuisance. It would be interesting to know how many other teachers feel the same way about it, that handwork or craftwork is a kind of necessary evil, something to "get out of their systems" first in order to get something else in that is considered more worth while.

There are other teachers who would say that handwork is a very useful part of a vacation church school program that deserves plenty of time because the boys and girls enjoy it thoroughly and seem unable to contain themselves in the worship and class periods in their eagerness to get to the workshop. Some would probably say it is the one thing in the vacation church school that many boys and some girls really like and for that reason they are justified in giving handwork a large place in the day's work in order to hold them.

Both these views are wrong. They spring from a wrong conception of handwork. It is nothing to wonder at that some leaders in religious education are shying at the word. Handwork has been abused and will continue to be abused as long as leaders and workers have the wrong conception of it.

In the first place, the term "handwork" is too narrow. It smacks too much of hammer and saw. We need a new expression, one that more nearly denotes the educational value of the thing we mean when we speak of the child's expressing himself. "Handwork" is too limited. It is only one aspect of the larger educational process of creative construction.

In the second place, such constructive activities as "handwork" and other forms of expression are not to be considered as having been included in the curriculum for purposes of baiting or amusing. Such a conception is unworthy of the vacation church school. The better view is that these are activities possessing possibilities for enriching the life-experience of the pupil, a means whereby the pupil, by giving free and natural expression to his own individual ideas, may grow in power.

In the third place, the whole philosophy of "handwork" or its equivalent, as it is carried on in the vacation church school, needs reviewing and re-stating. As it is now, the handwork or craftwork period is often unrelated to anything in the program. Its purpose is not sufficiently well understood by workers. In many cases it has descended to the level of a mere exercise with little meaning and less purpose.

Human nature is prone to get into ruts. We do things ofttimes without thinking. Because an institution began by doing a certain thing in a certain way is no legitimate reason for continuing to do that thing in the same way "world without end." The reasons for doing it in that certain way may have disappeared long ago. The vacation church school worker who wants to be progressive and provide the best for his boys and girls will read some of the many good things being said on the subject of the "activity school" by leaders in both the field of general education and the field of religious education.

Do Good Vacation Church Schools "Just Happen?"

GOOD vacation schools never "just happen."

To get much out of a vacation church school the leaders must put much into it, some weeks of preparation before the school is to begin, much honest, hard work during the time the school is in session, and again some good strokes after the school closes. "Preparation, perspiration, and conservation" are the passwords to a successful vacation church school experience.

Some weeks in advance of the opening of a school, say four to six weeks, that one person who is primarily responsible for starting things off should gather together all the workers who are to help with the school and hold a preliminary conference. At this time the general plan will be disclosed, objectives will be discussed and cooperatively determined. The methods and materials for realizing these objectives will be agreed upon and certain major details as dates, place of meeting, plans for discovery and enrolment of pupils, will be arranged for. The latest books on teaching and administration will be passed around for preparatory reading, the leader having carefully marked or called attention to specially vital chapters or paragraphs and made it known that reports on these reading assignments will be expected at the next meeting.

Subsequent meetings of a preparatory character will be at the discretion of the leader. In some communities three such preliminary meetings will be none too much. The needs of the workers and the character of problems to be solved will determine both the number of meetings and the programs for them. The point is that enough time and pains must be taken to insure thorough preparation if the school is to be a success.

Conferences of workers during the school term are means of success. Brief conferences each day of either the whole staff or of department workers only, probably before the day's work begins, for prayer and consultation will lend confidence to leaders and make for devotion to the task on the part of helpers. Some prefer to have these conferences

immediately following the day's session while problems and needs are fresh in mind. Once-a-week conferences will, in some localities and under certain conditions, be sufficient. It is for the workers to determine.

The school over and the pupils scattered on streets or among vacation resorts, is there any further responsibility devolving on the leader and workers? Assuredly there is. The boy or girl who never attended the Sunday school but who was attracted to the vacation church school for perhaps the first time should not be lost to the Sunday school and the church. The child should be followed up, the family cultivated, and an earnest invitation extended to join in the fellowship of the church. Alert vacation church school workers will, in a single summer, relate several such homes to the church.

Good vacation church schools do not "happen." They are the result of hard work, not only hard work done during the three to six weeks that the school is in session, but hard work done weeks in advance of the opening of the school and extending over a period of weeks after the school closes.

In Hoc Signo

IT WAS the annual congregational meeting of The First Church in ——. The membership was assembled in all its dignity, to review the work of the year which was past, and to authorize the program for the year which lay ahead.

Councils, boards, and committees, all passed their reports in review. All received respectful attention. Some even enjoyed faint applause. The Sunday school membership had been increased by ten per cent; the church membership had been increased by fifty souls; children had been baptized to the number of sixty-three; an addition to the Sunday school plant had been completed. This was all fine and interesting.

Finally came the report of the treasurer. More money had been raised than ever before! All bills were paid! The denominational apportionment had been met! The church debt had been reduced! There was a balance in the treasury! Great!

Then a venerable pillar in good standing arose, "Mr. Chairman, this is the best report we have ever had! I move that we all sing the doxology!"

And they did.

The First Church in ——, in regular meeting assembled, had heard the reports of the year. Spiritual results were of interest, yes, but financial returns, ah! that was the real interest and criterion of success!

If The First Church is typical of other churches, should we not revise the sign in Constantine's *In hoc signo vinces* to an *S* with two vertical bars upon it?

Photo, H. Armstrong Roberts

Open the windows of your wondering heart
To God's supreme Creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!
—CORINNE ROOSEVELT ROBINSON

The Capacity to Grow

IN AN article in *Educational Method,* Professor Ellsworth Collings makes the assertion that the capacity to grow is the primary qualification of teachers in progressive schools.

Not long ago a friend said to the writer concerning a certain superintendent, "He has certainly grown in the past few years." This was the best compliment which could have been paid the superintendent. It is not a question of where he started three years ago. It is not even a question of where he is now in his educational viewpoint. The chief question is, Whither is he trending?

It is upon this capacity to grow that the program of adult education is based. Too many people cease to grow in mind when they cease to grow in body. They consider it the mark of a man to hold firm convictions and to stand for them against all comers. If adult religious education can do anything to shake some of these adamant convictions, it has accomplished a very useful purpose.

A teacher of religion, if he is to help build a progressive school, must have the capacity to grow. He must grow first of all with the advancing and changing interest of his pupils. Unless he can grow into their problems, and see life with them, he is not going to be very useful to them as a guide. He must grow, in the second place, with advancing educational science. Understanding modern education is not a matter of being familiar with the "lingo." It is much more a matter of seeing and feeling into the experience of those who are the leaders of thought in educational method. It is above all a matter of using the best educational science of today while it is best, and being ready to advance to the better when it becomes apparent. It means, in the third place, that he must grow in his own spiritual life. If it be true that we are a part of all that we have met, then the experience of living and the experience of guiding others in the religious life should lead to growth in the teacher's own spiritual life.

An infant is no great asset to the mental and physical work of the world, but he has potential abilities. His capacity to grow makes it possible for him to become what may be impossible for those who are already mature.

In choosing teachers for the church school look not simply for those who are faithful and competent, but also for those who have the capacity to grow. Sometimes the person with less competence in the beginning may at the end of the year, because of his capacity to grow, have accomplished more than the one who was too satisfied with his present competence.

The Pastor's Summer Opportunity

THERE are few successful pastors these days who do not count opportunity for fellowship with and leadership of the children of their congregations among the finest assets of the ministry. Any means by which this relationship can be strengthened will be considered quite indispensable to a pastorate which builds for the future.

Yet the definition of the pastor's functions and relationships and the existing organization of religious education in many a church seem to conspire against the pastor who covets the friendship and allegiance of youth. The church's most effective program for the young has been assigned to the Sunday school and other affiliated organizations. Here their needs and interests are met. Here they find their religious leadership. Here are their loyalties centered. Youth becomes identified chiefly with a group of affiliated agencies and not with the church itself.

The pastor, on the other hand, gives most of his attention and leadership to the church proper and a type of program which is adapted to the needs and interests of adults. Even when he does serve as a leader in the Sunday school it is usually to teach an adult class. The pastor is quite thoroughly identified with programs and agencies almost exclusively adult-centered in their aims and methods. Youth is identified with another set of programs and agencies with always the tendency for the breach between them and the church proper to widen. The whole situation conspires to keep the pastor from helpful and effective contacts with childhood and youth.

Obviously we must change the whole situation both by a redefinition of the pastor's functions, relating him more directly to the church school, and by a closer relation of the school to the church. In the meantime there is available an immediate opportunity which goes a long way toward remedying the difficulty. The pastor may find this the best approach to a correction of the total situation.

In the summer time the usual church program slows up. Vacations, outings, warm weather, and the general summer situation cause most churches to relax their efforts, and most ministers to mark time until a new year of activities opens. A minister might dedicate a month in the early summer to a special enterprise without seriously weakening his usual pastoral program.

Suppose he were to set aside one early summer month as "children's month." The ideal way to capitalize it would be to throw himself wholeheartedly into a vacation church school. Let him gather about him a group of efficient workers. Let him study vacation church school methods and materials with them. Then with the backing of his official board and educational committee, let him by sermon and visitation inspire the interest of the whole church.

When the school gets under way, he should be its pastor or over-shepherd. He will be a frequent and much desired leader in each group. In the worship, in story telling, on the playground, and in all the fascinating activities, the children will come to know and love him as they have never before had opportunity. Just what leadership responsibility he should carry will depend upon his own talents and the other leadership available. Whatever he does, it will be for the sake of these intimate daily contacts with the boys and girls of his congregation. It is ideal that these contacts come under such joyful and attractive conditions. At the close he will know each pupil by name, and all will have a new appreciation for and loyalty to him.

Why not during this month let the Sunday programs consist largely of exhibitions of some of the effective work of the vacation school? Evening services could be given to dramatics and stories which have grown out of vacation school work. Morning worship could be conducted effectively by vacation school groups. Thus the whole church would be brought to participate in "children's month."

And the pastor? If the testimony of one who carried out the above plan four consecutive summers has weight, the pastor will find this the richest and most fruitful month of the year. In the rejuvenation of his own spiritual life, in the new friendships formed, in closer fellowship with some of his choicest workers, and in the new pastoral relationship to his youthful parishioners, the pastor will find here virtually "acres of diamonds."

And after all are not the children entitled to a pastor at least one month out of the twelve?

Let the Label Tell the Truth

MY SUNDAY school has just elected me as director of religious education, and I am writing you to ask what my work should be." Thus wrote a sincere and earnest inquirer. He had undoubtedly been a faithful worker. His school sought to honor him with a dignified title, and to give its work prestige by having an officer by that name.

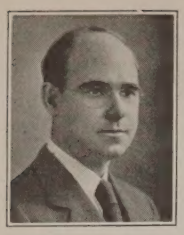
This ambition for the dignity of a title is at one with that of plain Caroline who goes to the city for a year, and returns as *Carolyn*, to impress her less fortunate townspeople. It is at one with that of the minister who must at any cost get the title of *Doctor*, or the church which must have a minister with such a title to preen its dignity.

But there is a more serious aspect to this situation. For years an earnest group of men and women have sought to bring to recognition in the church a new kind of professional leadership, giving attention primarily to religious education. This professional worker they have called *director of religious education.* Whether or not this was a wise choice of name is not the question now. The question is, Can we succeed in developing such a profession? The standards for this profession have been repeatedly enunciated as requiring technical training in religious education and employment on full or major time, on salary.

The greatest enemies to this profession, albeit they have sinned unwittingly, are those who have assumed this title without the qualifications to fulfill the functions of the office. Untrained lay workers, church secretaries, unsuccessful pastors, and others, are among those who have sought new dignity in a new title. The result has been that either the profession has been brought into disrepute because of the failures of untrained workers, or religious education has been reduced to spiritual quackery because it has been administered under the guise of experts by those who are not qualified to do a high type of work. Local churches will do well to seek guidance from denominational or council headquarters before venturing into this field.

Has the time come for the professional religious educators to adopt a new title which, while less well understood, may not have some of the handicaps of director? Some are beginning to use the title *minister of education.*

We have no quarrel with the earnest worker who desires to broaden the scope of his service in the church school. We are, however, sounding a warning against assuming a label which may not tell the truth. Even our pure food laws forbid such use of labels!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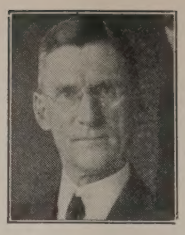
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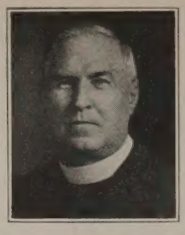
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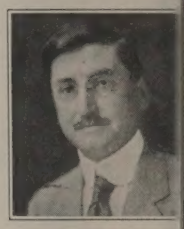
The General Sessions at Toronto


DR. SOARES

Following is an outline of the plan for the general sessions of the International Convention of Religious Education in Toronto, June 23–29. Forenoons are given to study groups and conferences, detailed announcement of which will be given in the near future in the *Journal*. For the following sessions the whole Convention assembles at the Canadian National Exhibition Grounds, delightfully situated on the shore of Lake Ontario.

Monday, June 23

Morning and afternoon, reception of incoming delegates, registration, and assignment for entertainment.

EVENING SESSION

DEVOTIONAL AND SONG SERVICE

PRESIDENT'S ADDRESS.....*Russell Colgate*

INTRODUCTION OF CONVENTION OFFICIALS

ADDRESS: "'Go . . . Teach'—The Unfulfilled Commission".....
.....*Bishop Edwin D. Mouzon*
Methodist Episcopal Church, South.

Tuesday, June 24

"The Objectives of Religious Education"

MORNING SESSION

Study groups and conferences.

AFTERNOON SESSION

SONG SERVICE

ADDRESS: "What Makes Religious Education Christian?".....
.....*Dr. Luther A. Weigle*
Dean of Yale Divinity School

ADDRESS: "Race Experience in Religious Education".....
.....*Dr. Theodore G. Soares*
Professor of Religious Education,
University of Chicago.

DEVOTIONAL SERVICE.....*Dr. Lynn Harold Hough*
Pastor of American Church, Montreal, Canada.

EVENING SESSION

SONG SERVICE AND PRAYER

ADDRESS: "Building a Christian Social Order through Religious Education".....*Dr. George A. Coe*
Professor of Religious Education, Teachers College, Columbia University. (Retired).

SPECIAL MUSIC

ADDRESS: "The Development of Christlike Character".*Dr. H. J. Cody*
Rector of St. Paul's Church, Toronto.

Wednesday, June 25

"The Present Program and the Unmet Needs"

MORNING SESSION

Study groups and conferences.

AFTERNOON SESSION

SONG SERVICE

ADDRESS: "A Review of the Quadrennium".....*Dr. Paul H. Vieth*
Superintendent of Educational Administration, International Council.

ADDRESS: "Leadership—the Basic Need".....*Dr. Ernest F. Tittle*
Pastor of First Methodist Episcopal Church, Evanston, Ill.

DEVOTIONAL SERVICE.....*Dr. Lynn Harold Hough*

The period between 4:00 and 7:30 will be kept free from general Convention features to provide for the meeting of denominational groups.

EVENING SESSION

SONG SERVICE AND PRAYER

ADDRESS: "Children's Work".....*Miss Mary Alice Jones*
Director of Children's Work, International Council.

ADDRESS: "A New Day in Adult Religious Education".....
.....*Dr. William S. Bovard*
Corresponding Secretary, Board of Education, Methodist Episcopal Church.

Thursday, June 26

"The Impact of United Forces"

MORNING SESSION

Study groups and conferences.

AFTERNOON SESSION

SONG SERVICE

ADDRESS: "The International Council and Its Work".....
.....*Dr. Hugh S. Magill*
General Secretary, International Council.

Ceremony of unveiling of the statue of Robert Raikes, Founder of the Sunday School. Address to be delivered by Dr. Robert M. Hopkins, General Secretary, World's Sunday School Association.

EVENING SESSION

SONG SERVICE AND PRAYER

"Religious Education Around the World"

Program in charge of Dr. Robert M. Hopkins and representatives of world-wide Sunday school work.

(Continued on page 10)

DR. TITTLE

DR. MCNEILL

DR. HOUCH

DR. BOWER

DR. WEIGLE

On Being a Christian

By Ernest Fremont Tittle*

"IF A MAN hath not the spirit of Christ, he is none of his." So wrote Paul, and his declaration requires no defense. It is as axiomatic as the declaration that a straight line is the shortest distance between two points. And yet, for nearly nineteen hundred years, official Christianity has paid little if any attention to it. Official Christianity has been concerned with Paul's conception of the Incarnation and of the Atonement and of the Resurrection and of faith and works and other such matters; but it has generally ignored one of the most significant and indisputable of all Paul's contentions: namely, that if a man has not the spirit of Christ he is not a Christian. Today, however, that contention is being brought into the foreground of the world's thought concerning Christianity. More and more people are coming to the conclusion that whatever else Christianity may or may not mean, it certainly means the spirit of Christ. "If a man hath not the spirit of Christ he is none of his"; he is not a Christian.

This simple observation pricks the bubble of what a vast amount of theological controversy! The noisy, bitter championship of doctrines concerning Jesus by persons who rather conspicuously lack the spirit of Jesus spells futility itself, as is suggested by those four memorable lines which the Quaker Whittier addresses to his Master:

> Not thine the bigot's partial plea,
> Not thine the zealot's ban,
> Thou well canst spare a love of thee
> Which ends in hate of man.

If I believe the Bible from cover to cover and have not the spirit of Christ, I am not a Christian. Yes, and if I accept the most enlightened of modern theories concerning the Bible, and everything else, and have not the spirit of Christ, I am not a Christian. It does make a difference what a man believes, much loose current opinion to the contrary notwithstanding. Not all theological discussion is trivial and inconsequential. Much of it is vital and has important results. But in those far too many cases where theological discussion lacks the will to understand and, apparently, possesses the will to disparage and even to misrepresent, it leads to nothing that is profoundly, creatively Christian.

Many of us are quite content to leave theology to the theologians and go about our business. But is it not for us also a somewhat disturbing reflection that if a man has not the spirit of Christ he is not a Christian? Of the spirit of Christ, what it was, we have a fairly clear idea; and we more than suspect that in certain important particulars our own spirit is unlike it. We know among other things that the spirit of Christ was a forgiving spirit. Can the world ever forget concerning Jesus that he died on a cross with a prayer of forgiveness upon his lips? And when, during a prolonged and bitter Civil War, an Abraham Lincoln writes, "With malice toward none, with charity for all"; or when, on the eve of her own execution, an Edith Cavell remarks, "There must be no hatred, no malice toward anyone," we realize that what is being revealed to us yet once again is the spirit of Christ. When therefore the Jesus of history says, "Whosoever smiteth thee on thy right cheek, turn to him the other also"; or when he says, "If any man would go to law with thee and take away thy coat, let him have thy cloak also"; or when he says, "Whosoever shall compel thee to go with him one mile, go with him two," although we need not take him literally we must take him seriously if we desire to be a Christian. There must be no hate in our hearts, no malice toward anyone. We must learn to forgive until seven times? Until seventy times seven!

We also know that the spirit of Christ was an unselfish spirit. Who does not know concerning Jesus that he gave everything that he had and in the end his very life? When therefore the Master says, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," although we need not and indeed should not take him literally, we must take him seriously if we desire to be a Christian.

The spirit of unselfishness, if it is to be anything that is recognizably Christlike, must not merely characterize a man's occasional acts; it must characterize and dominate the main drive of his life. Now, it would be foolish for me to say that in the main drive of his life every clergyman is thoroughly unselfish—foolish because, for one reason, it would not be true. But it would not be foolish for me to say that in the main drive of his life every clergyman is *expected* to be thoroughly unselfish. By whom? Society. Nor would it be foolish for me to make an identical statement concerning every teacher. The famous declaration of Lord Nelson at the Battle of Trafalgar, "England expects every man to do his duty," was no more true to fact than would be the declaration that society expects every teacher in the main drive of his life to be unselfish. Does society entertain the same expectation concerning every business man, every manufacturer, every editor and publisher, not to mention every painter and plumber? Not yet! If any young man should announce that he intends to become a clergyman in the hope of securing for himself a certain amount of social prestige, even worldlings would jeer at his motive. If, however, his roommate should announce that he intends to go into a certain line of business because there is money in it, although somebody might question his judgment as to the financial possibilities in that particular line of business, how many persons would question the morality of his motive? How strange it would be should some living Lord Nelson declare, "England does not expect every man to do his duty." How strange? How incredible! Yet in effect society does say, "We do not expect every man in the main drive of his life to be unselfish."

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Christianity, however, makes no exceptions. It does not say one thing to missionaries and another thing to manufacturers. To missionaries and manufacturers, teachers and tradesmen, preachers and plumbers, it says, "Your first consideration must be your responsibility to the community, not your own private profit." England does expect, not merely a few heroes, but every man to do his duty. Christianity does expect, not merely a few idealists, but every man in the main drive of his life to be unselfish. When, in that notable address which he delivered at the dedication of the Harvard School of Business, Mr. Owen D. Young declared that "the ministers of our business, like the ministers of our churches, must appreciate their responsibility," he was voicing the demand of Jesus.

That society as a whole does not voice this demand is due in part to its lack of vision. We all see clearly enough that we cannot afford to have hospitals operating primarily for private profit. What an intolerable situation it would be if in every hospital in this country the thing first to be considered was the dividends of stockholders, not the recovery of patients. What we do not yet see clearly is that we cannot afford to have any institution operating primarily for private profit. Our schools—why of course they must be made to serve us. And our newspapers? Why should not they likewise be expected to serve us? We could not endure a world in which nobody was willing to live and labor unselfishly. Why should we be content with a world in which a few persons are expected to serve and a multitude of persons are expected to be served? If anybody should sigh and say, "Ah, but that is the kind of world which we have had for some fifty thousand years," the objection would be irrelevant. It does not follow because we have had that kind of world for fifty thousand years we must have it forever and ever.

The "spirit of Christ" is not likely to appear in any man who does not share Jesus' own conviction as to the worth of personality. Jesus held that personality even in a little child is of so much value that rather than injure it, it were better that a man should have a great millstone hanged about his neck and that he should be sunk in the depth of the sea. He held that personality, even in a man who has grievously sinned, is of so much value that when that man repents there is rejoicing among the angels in heaven. He held that to gain the whole world while failing to develop one's own personality would be to suffer the most tragic of human losses, because personality is the most valuable thing which the whole world affords.

What we now speak of as the spirit of Christ was the natural and beautiful flowering of Jesus' conviction that in personality we have the most valuable thing in the world; and apart from that conviction the spirit of Christ does not now appear in the world. Men who do not value personality, whether in white persons or in black, in persons who represent the head or the hands or the feet of human society, do not reveal the spirit of Christ. It may, therefore, and should be said that unless a man values personality as Jesus valued it he is not a Christian. To treat a housemaid as though she were nothing more than an animated dust cloth, to treat a mechanic as though he were nothing more than a machine, to treat an unskilled, foreign-born laborer as though he were the scum of the earth is the very antithesis of Christianity. In order to be a Christian a man must have the spirit of Christ. In order to have the spirit of Christ he must see what Jesus saw in a human soul.

Is that all? No. Jesus believed in God. But if it be said, as no doubt it should be, that in order to be a Christian a man must believe in God, may it not also and with startling truth be said that, today, people are not likely really to believe in God unless they recognize divinity in men. That is no new teaching, no heretical doctrine. It is stated in the New Testament in language so clear that he who runs may read: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Men we can see, meet, talk with, learn to know. How much do we know about God apart from men? How much can we know about divinity apart from humanity. As a matter of historic fact, when did men begin to attribute love to God? When they experienced love among themselves. It is, I think, a perfectly safe assumption that if love had never appeared in our human world, no one today would or could believe that "God is love."

Certainly a man needs to believe in God if he is to be a Christian. But how can he believe in God unless he sees divinity in humanity and treats it with respect?

The General Sessions at Toronto

(Continued from page 8)

Friday, June 27

"Every Church a School in Christian Living"

MORNING SESSION

Study groups and conferences.

AFTERNOON SESSION

SONG SERVICE

ADDRESS: "Developing the Educational Consciousness of the Church"..... *Dr. A. W. Beaven*
President of Colgate-Rochester Divinity School.

ADDRESS: "Expanding the Church School Program". *Dr. W. C. Bower*
Professor of Religious Education, University of Chicago.

DEVOTIONAL SERVICE..... *Dr. John McNeill*
Pastor of Walmer Road Baptist Church, Toronto, and President of the World Baptist Alliance.

The period from 4:00 to 7:30 will be kept free of general Convention features to provide for the meetings of state and provincial groups.

EVENING SESSION

This session will be a unique program including unusual musical features and an inspirational address by Dr. Mordecai Johnson, President of Howard University, Washington, D. C.

Saturday, June 28

MORNING SESSION

Study groups and conferences.

AFTERNOON, LAYMEN'S SESSION

A number of prominent statesmen and religious leaders are being secured to participate in an unusual program.

EVENING, YOUTH SESSION

The Youth Conference, in session June 27-29, will unite with the Convention for this session providing a program of significant youth features.

Sunday, June 29

MORNING

Pulpits of Toronto churches will be filled by guest speakers from the Convention, and delegates will attend the churches of their choice.

AFTERNOON SESSION

The program will present vividly the findings of the Convention through its conferences and study groups. This will be in the nature of a great forward program for the next quadrennium.

EVENING SESSION

The evening session will be given to a consecration service prepared and led by Dr. R. A. Hiltz, General Secretary of the General Board of Religious Education of the Church of England in Canada. In this service the assembled workers will commit themselves to the carrying out of the projected quadrennial program. The Convention will close with an address, "Forward Together."

A Cooperative Vacation Church School in a Country Village

By Edward M. Holston*

EARLY visitors on the main street of a Minnesota village any of fifteen June mornings last summer witnessed the sight of several automobiles, filled with children, arriving from the country and discharging their loads at the doors of the Methodist church which stands at the end of the business section. The query of a visitor seeking explanation would have been answered with a note of pride by any of the business men, because they are all enthusiastic about the Community Vacation School regardless of church affiliation or non-affiliation.

For five summers now the school has been held with increasing interest and added enrolment. Three of the five churches of the village, Methodist, Congregational, and Seventh Day Baptist, are cooperating in the project through a joint committee. One reason for the unanimous approval of the school by the business men of the village was aptly voiced by one of them when he said, "When the churches quit scrapping and do something like this, we're for it." Another reason given for the school's popularity is that the sponsors have made an effort to enlist the interest of every rural family in the farm zone of which the village is center. The effort to get the interest of outlying families has been phenomenally successful and many children are in the school who had never before had the opportunity of religious instruction and the direct influence of the church. The possibility of reaching these children and the problems involved were considered by the joint committee at its first meeting five years ago. It was found that only a very little support from the parents could be counted upon in transporting the children to and from the school, the very plausible reason being that the farm work could not be left for two trips to town in one day. It was proposed that an appeal be made to the business and professional men and others of the village to take care of the transportation problem as their contribution to this worthy community cause, and the response has been fine.

The estimate of the value of the school has so increased that last year seventy per cent of the enrolment of one hundred sixty-three were from the farm homes, and eighty of the one hundred sixty-three were from families without church affiliation. One group of mothers, really outside the zone, pled that their thirteen children be admitted to the school, and consent was given only on the condition that they take most of the burden of transportation.

The program of this school is not radically different from many other successful vacation church schools. The term is for three weeks, five days a week, with forenoon sessions only. The courses are complete for grades from kindergarten through high school. The half day session is divided into six periods: assembly, Bible lesson, memory work, supervised play, mission study, story period. Music is featured in the assembly and memory periods, dramatics in the Bible lessons, and correlated handwork in the mission study.

A trained supervisor is employed at a nominal stipend of fifteen dollars a week. The supervisor has full charge of the school and does no teaching except in emergencies. It has been possible, thus far, to secure a well qualified supervisor from the local community. The members of the teaching staff, ten to fourteen in number, are secured from the cooperating churches and serve without pay. Great care is taken that teachers are qualified for their grades and consecrated Christians. A number of public school teachers have been on the staff each year and they have rendered excellent service.

The Sunday evening following the close of the term a union service is held when a demonstration of the work of the school is given, with a detailed report of the supervisor.

The expense of the school is apportioned to the three cooperating churches in a manner rather unique, but satisfactory. The cost per pupil is determined and then the pupils are grouped in four classes: Methodist, Congregational, Baptist, no church. Each church pays for the number in its own group and for one third of the no-church group. The offering taken at the closing demonstration substantially lightens the financial burden of the churches.

The sponsors of the school have held for it a high and worth-while aim, and after five years of faithful work, many desired results are very apparent. However, all the good resulting from this community project is not solely the moral and Christian training of the pupils who attend, which of course should be the paramount aim, for the pastors, who have regularly helped with the transportation and solicited the new families each year for the school, have made many new contacts, and many parents have found new interest in religious things. Not the least of the results of the vacation school is the added moral and spiritual forces the churches have gained in the community through a notable cooperative Christian project, which the sponsors feel, has in some measure helped in solving the ever-present problem of reaching the unchurched.

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Weekday Church School Bulletin

WORKERS in the weekday church school field will welcome the new International bulletin, *Weekday Church Schools*, Bulletin No. 1, just published by the Department of Vacation and Weekday Church Schools of the International Council of Religious Education.

This bulletin is designed for the use of individuals and communities desiring information as to the organization and administration of weekday church schools. It contains a discussion of organization, leadership, finance, the question of time, and relationships with the public school. It contains a valuable and complete bibliography on weekday church schools and a map showing the spread of the weekday church school movement in the United States.

The price of the bulletin is 25c postpaid.

The Curriculum of the Vacation Church School

By Myron C. Settle

THE LETTER read: "Please send me a vacation church school curriculum. We are to have a meeting next week to select the course of study."

The incident illustrates the common confusion that exists with regard to the meaning of the term "curriculum." To many the term means lesson materials or courses of study. By "curriculum" is meant all those activities and experiences by which the pupil is assisted to grow and develop. A curriculum is an organized experience in living under guidance. It will include a knowledge of God's Word, an understanding and appreciation of the life and teachings of Jesus, worship, membership in a society of Christian persons (the church), projects in Christian service, participation in the life and work of the school, and a multitude of other experiences that would make a long list.

The vacation church school is an opportunity that, in the hands of trained intelligent leaders, makes possible the introduction of accepted curriculum ideals and objectives and a demonstration of the effectiveness of these as means of furthering Christian growth. We do not as yet fully know the solution of the problem of furthering growth in Christian character. But we are rather clear on at least one point and that is that boys and girls learn to live by living. The so-called "new education" regards the school as an adventure in learning by living. So, too, the *new* school of religion. The present conception of religious education is that of an adventure in Christian living, a learning to live the Christian life by living it. Mature and immature Christian persons venture forth together upon the Christian life, making voyages of discovery, exploring the realm of the spirit, and facing actual life-problems.

It is with this view of the curriculum of religious education in mind that the following suggestions are made for a classification of experiences that might well be included in a curriculum for the vacation church school.

LEARNING CHRISTIAN LIVING THROUGH PLAY

1. *Worship Experiences.* The vacation church school will make much of worship, if leaders are aware of its value. And the worship service each day will be no very brief, more or less perfunctory exercise, primarily for the purpose of having something with which to begin the school. The leader should make most careful preparation, selecting a theme and building upon it, exercising the greatest care to make hymns, Scripture, responses, prayer, et cetera harmonize with the theme. The leader should enter into the spirit of worship whole-heartedly and thus induce a feeling of worship in the pupils.

There will be times, in the midst of study, or discussion, or conversation, when the opportunity for worship, quite apart from the planned worship service, will present itself, or the desire for worship on the part of the pupils will be registered. A good teacher will be constantly on the alert for just such occasions, golden moments when the child mind is most ready for the experience of worship and when worship may most effectively be entered into. Indeed, the teacher should try to create occasions leading up to a spontaneous or natural desire for worship. This demands that the teacher possess skill and available resources.

The experience of worship, of both the formal and the informal, the planned and the spontaneous types, is to be regarded as a part of the curriculum, a means whereby the pupil is aided to grow in his appreciation of the Heavenly Father and to have a sense of fellowship with him. If the growth of the pupil is to be furthered by worship, it is necessary that it be a satisfying and happy experience into which the pupil is invited to enter.

2. *Service Experiences.* The life-centered curriculum includes service activities because learning to live the Christian life is in part accomplished through the experience of doing good. Service is the outreach of Christian fellowship. If the good deed is attended with satisfaction and joy it will tend to be repeated. If intelligence and understanding underlie the good deed it will have added value for religious education. No project of service should be engaged in that has not first enlisted the feelings, the intelligence, and the purpose of the pupils. Sometimes an overzealous leader superimposes his will upon the pupils by suggesting a project and demanding cooperation.

Much depends upon the spirit in which service is rendered. A class or school may be so mishandled as actually to engage in what might have been a really educational piece of service activity but the value of which was destroyed by the patronizing or condescending spirit in which the gift was presented or gotten ready or by the failure of the teacher first to build up the proper attitude of sympathy and love for the person or persons befriended.

3. *Study Experiences.* By study experiences is meant the experience of discovering significant religious facts through the use of the Bible and other books, the use of the powers of observation and exploration, the use of the experiences of persons more expert in living than the learner,

the analysis, evaluation, and interpretation of life situations. This implies much more than a textbook. Study takes on a new significance when approached from this viewpoint. It takes on the aspect of a quest, a search, a treasure hunt, so to speak. Books will be used but as aids. There will be passages and hymns and the like to be memorized, to be sure, but the object of study is light and yet more light on the problem of Christian living. Jesus will be approached as one able to shed light on the pathway of life and point out the direction of the pathway that leads to life. So with other characters studied. So with stories. So with pictures. So with books. So with the day-by-day experiences which the pupil meets. They all have locked up inside something of worth and value for the growing person that will help him to live the Christian life.

The teacher in the vacation church school should consider as almost sacred the questions which the children ask. Indeed, the teacher should provoke questions and set his pupils to inquire about the things that have to do with living. The teacher is not in his place to cover a given amount of subject-matter in a given amount of time, but rather to serve the child as friendly guide and counsellor in the search for light and truth. To be sure, the children must acquire information and a certain amount of facts, but, in the last analysis, facts and information must be acquired in relationship to the problem of living and not as so much isolated subject-matter. And the vacation church school should, within reason of course, aid its pupils to question maturer persons concerning such matters as the customs and standards of society; the reason for this or that religious and social convention; the wherefore of this or that choice of conduct. Children are more frequently competent to express a just criticism of society's institutions than we usually give them credit for being. For this reason they should be skillfully led to think about, to discuss, and to evaluate customs and standards and to compare them with the ideals and teachings of Jesus.

4. *Experiences in Creative Construction.* The vacation church school should make large use of the practically universal impulse of children and youth to originate, to create, to construct, to make things. This impulse is one of the God-given ways by which the child learns and by which it interprets life-experience. It is a part of the child's very life. The teacher who knows, utilizes this impulse and makes opportunity for the pupil to express his individuality, since expression leads to growth.

Constructive activity involves more than may at the first be supposed. It assuredly involves more than has usually been associated with the term "handwork." Handwork is one phase of constructive activity. But the handwork of some schools is little more than an amusement, an exercise to keep the children busy at something they like to do. It has too frequently been arbitrarily prescribed or superimposed by the teacher with little or no opportunity for the expression of the self. Such a procedure overlooks the fact that the individual may grow and develop through self-expression.

The original story that expresses a pupil's grasp or comprehension of meanings involved, the prayer that expresses thanksgiving or appreciation, the poem that expresses feeling, the service of worship that voices the aspirations of the group, the drawing or painting of a picture that visualizes a significant life-situation, and countless other activities have profound learning possibilities that the vacation church school teacher should utilize. By such means

CREATIVE CONSTRUCTION IN A VACATION SCHOOL

the personality is developed and spiritual power released.

5. *Experiences in Play and Recreation.* The vacation church school should make provision for Christian play and recreation experiences because these are to be regarded as methods of learning the Christian way of living and have a right to a place in the curriculum of religious education.

Play and recreation constitute a method by which the human spirit expresses itself fully and freely. A child is more nearly his true self while in the play mood. He reveals himself and his needs to the discerning teacher more surely when at play. In play a child seems to be more susceptible to guidance. In social play the child is learning. In guided social play there is the opportunity to learn such valuable moral and religious principles as cooperation, self-control, fair play, good sportsmanship, the ability to subordinate self-interest to that of the group, the ability to remain cheerful when things do not turn out as one has wished, the ability to show loving care for others less strong or otherwise handicapped. These are Christian virtues that experience has taught us may be learned on the playground or on a hike or on a picnic. The supervisor of play considers play a means to an end. He is more interested in what takes place in the lives of the pupils than in the fact of play itself. So it is with recreation. Realizing what a large proportion of the time outside the vacation church school will be spent by the child in play, the leader endeavors to stimulate the child to carry Christian principles of living into his play life by means of right play experiences had in the school life.

6. *Experiences in the Life and Fellowship of the School.* The school itself is a teacher. The child learns much from his surroundings; the attitudes and ideals of those with whom he comes in contact, both pupils and teachers; the spirit in which the school is carried on; and the part the child himself plays in the school.

The administration of the school should be shared by the children where this is possible. A teacher-dominated school is far from being a child-centered school. The pupil-centered ideal for a vacation church school requires that boys and girls shall be taken into partnership with the teachers and leaders in the educational process. The student council or senate is a method used by some to give pupils experience in the cooperative conduct of the school. Other means will be found for making even the youngest

(Continued on page 48)

Seeing the Multitudes

By Robert M. Hopkins*

THAT is just what I have been doing in the Orient, seeing the multitudes. Of course, one sees in Japan, Mt. Fuji and holy Nikko and the giant Buddhas at Nara and Kama Kura, and the Imperial Gardens of Tokyo and the wonders of the Inland Sea. And in China one sees the Temple of Heaven and the Great Wall and the memorial tomb of Sun Yat Sen on Purple Mountain and the mighty Yangtze. Indeed one discerns the mud of that great yellow river some eight hours at sea before the coasts of China appear. But after all, these things merely form the sky line of the Orient, for what one really sees and remembers is the multitudes, the multitudes of people that press about one everywhere.

That is precisely the word which describes them too, the multitudes. China has the largest population of any nation on earth. No one knows how many Chinese there really are, for a nation that has had a continuous history of some four thousand years has not bothered to stop and take a census every ten years. No one can tell just when the last one was taken and no preparations are apparent for a future census in the midst of the revolution, civil war, foreign invasion, industrial disorder, and famine, all of which characterize China at the present time. Estimates run as low as 350,000,000 but the latest from the statistical bureau of the League of Nations falls but little short of half a billion. A recent report of the American Red Cross Society, which by the way proved a stimulating challenge to China to provide for her own famine relief by administering both the "ounce of prevention and the pound of cure," contains this very interesting statement regarding China's population: "China's population will be double its present total by the end of the present century unless the normal increase is checked by famines, epidemics, and wars. Other nations look to the acquisition of new lands for the accommodation of their surplus people. China's problem is far too great to find adequate relief by that device. If other nations opened wide their doors to Chinese immigrants, and if all the ships engaged in intercontinental passenger traffic on the seven seas were withdrawn from their usual routes and devoted themselves henceforth solely to transporting Chinese from their native land to other countries, it is believed they could not keep pace with the year by year increase of population. In a word China has a population problem which defies solution by any available means."

Japan, too, has its multitudes. The governmental *Japan Year Book* for 1930 was just coming from press as I left for home, and a beautiful copy costing fifteen yen was presented to me by the office staff of the National Sunday School Association of Japan in order that I might get my facts and figures correct. This *Year Book* gives some interesting data regarding Japanese multitudes. With an area only slightly larger than the single state of California, Japan proper has a population of 59,736,822, while the outlying territories adjacent bring the total population of the empire up to 83,456,929. This is a density per square kilometer for Japan proper of 156, which is one of the most densely packed populations in the world. Indeed comparing the cultivated areas of their respective countries: England has a density of population of 226 per square kilometer, Holland 273, Italy 305, Belgium 394, while Japan has 969.

There are 101 cities in Japan proper, 22 of them having each a population of more than 100,000. Osaka leads with 2,114,804. Tokyo is a close second with 1,995,567. But in spite of their many large cities, 63% of Japan's multitude is rural, living in towns of less than 10,000 population. There are, as might be expected in so dense a population, very few strictly open country homes, such as are known so well on the plains and prairies of North America, for again our *Year Book* tells us that only 26,103 people, or less than one half of one per cent of all the Japanese, live in communities with a population under 500 each.

"And seeing the multitudes . . . He opened his mouth and taught them." This is what Mathew records of the Master when he saw the multitudes that thronged about him in Galilee. Can we doubt that that is just what he would do again if he were to visit the crowded Orient today? It was as a student of religious education that I made this recent trip to the Far East to learn what is being done in these lands in continuing this ministry of teaching. For twenty years the World's Sunday School Association has been cooperating in the organized work of religious education in Japan, Korea, the Philippine Islands, and China, and it was thought wise that I should go to help evaluate that work and plan for its advancement in the light of the changing needs of the field. Each country presented a different situation, and each situation contained a challenge to carry on in larger, more effective fashion this teaching ministry in the Master's name.

In Japan the Sunday school was introduced by such mighty men as John Wanamaker and H. J. Heinz. As a result it has been promoted by many merchant princes and indus-

The Great Wall, China

*General Secretary, North American Section, Worlds Sunday School Association.

National Convention of the Korea Sunday School Association

rial magnates of Japan. It has a standing among men of ffairs that cannot be excelled perhaps in any other land. The Board of Directors of the National Sunday School Association of Japan has in its membership and upon its dvisory committees some of Japan's best known laymen. Such men as Russell Colgate and J. L. Kraft and S. B. Chapin and Hugh R. Munro and Paul Sturtevant and L. W. Simms and Sir Harold Mackintosh from the United States, Canada, and England would feel very much at home among he Sunday school leaders of Japan. Indeed it is for another visit of that type of men that Japan is pleading, and ve hope we can help to make arrangements that will grant heir request.

We found that the National Sunday School Association vell deserves the prestige and position which these men f large influence have given it. Its educational policies re as sound as its financial foundations, and its leadership as the far vision. Kazuo Kitoko, the General Secretary, s an executive leader of whom any national organization night well be proud. The chairman of the Board of Directors is Japan's Weigle, Dr. T. Yamamoto, Dean of the Engineering Department of Waseda University, the largest private educational institution in Japan, with over 12,000 students enrolled. That he is dean of a school of engineering rather than of a school of divinity may make for real dvantage in religious education in Japan!

In Korea the third quadrennial national convention of he Korea Sunday School Association was held at the time f my visit. And the multitudes were there, not only all bout us but in the convention as well. Christianity has nade great progress in Korea, due chiefly to the fact that he church has from its inception in this little country laid hief emphasis upon its teaching ministry. The whole hurch goes to Sunday school in Korea. The entire Sunday norning is given to Bible study. Three sessions are ordinarily held, one for the children from nine to ten, a second for adult men from ten to eleven, and a third for adult women from eleven to twelve. As I write I have before me the report translated and copied for me by Dr. Charles Allen Clark, Acting General Secretary of the Korea Sunday School Association in the absence of Dr. J. G. Holdcroft, for the West Gate Sunday School of Pyeng Yang, the Sunday we visited them. In the kindergarten there were 98 present; in the children's school 528; adult men 244; adult women, 445; total attendance for the day 1,315. We visited some Sunday schools that were even larger than that.

The statement was made in the convention that between the first and second quadrennial conventions, 1921–1925, the Sunday school enrolment of Korea had doubled; between the second and third conventions, 1925–1929, again the Sunday school enrolment had doubled. If this rate of growth can be maintained, by the time the tenth convention is held, the entire population of Korea will be enrolled in Christian Sunday schools. The possibilities of such an achievement seemed to catch the imagination of these Korean Christians. Certainly the delegates in this third convention, which was not only the largest of the three but the largest Christian gathering in all probability ever held in the Orient, went back to their homes determined to realize this worthy aim.

In the Philippines again a national convention greeted us. The sessions were held in the Union Theological Seminary of Manila. That very fact goes a long way toward explaining the substantial progress that has been made in religious education in the Philippines.

The reason for this happy combination is Dr. Archie L. Ryan. For ten years he has served jointly the Methodist Board of Foreign Missions and the World's Sunday School Association filling with marked distinction the two offices of President of the Union Theological Seminary, and General Secretary of the Philippine Council of Religious Education.

The convention which was assembled on this occasion

(Continued on page 50)

Ways to Train for Leadership

Being a Conversation between a Woman Who Thought She Couldn't Teach and Her Minister Who Thought She Could Learn

By HARRY C. MUNRO

SCENE: Mrs. Churchmember's living room on A Street in Anytown.
TIME: A pleasant afternoon of last week.
CHARACTERS: Mrs. N. E. Churchmember
Mr. Real Trueleader
OCCASION: Mrs. Churchmember is receiving a call from her minister, Mr. Trueleader.

MRS. CHURCHMEMBER (*as she and Mr. Trueleader are seated in the living room*): Mr. Trueleader, I am glad you called, I didn't expect you to get around so soon.

MR. TRUELEADER: Well, the fact is, Mrs. Churchmember, I didn't come this afternoon just to make a pastoral call. I'm here on a very important mission.

MRS. CHURCHMEMBER: That sounds interesting.

MR. TRUELEADER: Since you placed your membership in our church recently, we have been studying your information card, and it is the judgment of our education committee that you should be on the teaching staff of our church school—perhaps in the primary department.

MRS. CHURCHMEMBER: Oh, Mr. Trueleader! I can't teach!

MR. TRUELEADER: What makes you think you can't?

MRS. CHURCHMEMBER: Well I tried it once—before we moved here—and I was a complete failure. I seemed to be weak on discipline because I just couldn't keep the children quiet. The class simply went wild, and they finally had to take it away from me. I was really sorry, for I love children and should enjoy teaching them if I only could, but that one experience proved that I shall never be able to.

MR. TRUELEADER: Mrs. Churchmember, you may be interested to know that in our school we do not measure successful teaching by how quiet the children are but by how eagerly they participate in activities which represent Christian living. Your love for children would be a strong asset in such a program as ours.

MRS. CHURCHMEMBER: What do you mean? Do you let the children make all the noise they want to?

MR. TRUELEADER: No, not that, but we try to guide them in such educational activities as will appeal to them so that whatever noise they do make is the result of their enthusiastic participation rather than their misbehavior.

MRS. CHURCHMEMBER: But *I* shouldn't know how to do *that*.

MR. TRUELEADER: But you could learn. Mrs. Guide is our general teachers' helper in the elementary division. You know she is a well-trained public school teacher and has taken a great deal of training work in religious education. For the last three summers we have sent her to a summer school, and she has really become a very skilled specialist in children's work. She would gladly go over with you some of the things we are trying to do, and then she would start you off in the work and would always be eager to have you share with her any of the problems which may arise. You would doubtless want her to visit your class occasionally in order to make your conferences with her as helpful as possible.

MRS. CHURCHMEMBER: I have met Mrs. Guide, and she is very pleasant. Of course it would be fine to have her help, but I am sure she would soon become discouraged with all of *my* mistakes.

MR. TRUELEADER: Of course, Mrs. Churchmember, everyone makes *some* mistakes, but with the right help I am certain that you can learn. None of the teachers is perfect, but most of them are trying hard to improve. In our monthly workers' conferences, experiences are shared and special topics are studied. I really think that teachers get as much help from these conferences as in any other way.

MRS. CHURCHMEMBER: But will this really give sufficient training for teaching in the school?

MR. TRUELEADER: No, it really will not. Other provision is made for more definite and detailed study as a preparation for worth-while teaching. Here is the bulletin of our denominational leadership training office. You will find in it a full statement about the courses which are offered leading to the Standard Training diploma. You will also find a statement concerning the various ways through which these courses may be offered. Our church has, as a part of its leadership training plan, a number of these agencies. For instance, we have in our own church a class organized each fall and spring for the study of these general units. Every winter there is a community training school downtown in which courses may be taken. This school usually offers the specialization units. We have had a denominational training school too and will probably have another one this winter. This is an intensive one-week school and gives an opportunity for coming into contact with the denominational educational program. In addition, some of our teachers are taking some courses by correspondence with the denominational Board. It is a part of our plan to send some of our workers each year to one of the summer training schools. A denominational school and an interdenominational school are about equally distant so we have very often sent the same worker one year to the denominational school and the other year to the interdenominational school. You understand, of course, that our church pays the expenses of those whom it chooses to go to these schools. Many of our teachers are using a combination of these programs and so are taking from two to four or five units of credit each year.

MRS. CHURCHMEMBER: Why, Mr. Trueleader, I had no idea there were all those opportunities. But nevertheless, I feel that as a mother of young children my place in the evening is at home, and that's the time when most of those courses are given. I guess you had better not count on me, Mr. Trueleader.

MR. TRUELEADER: Your children are to be congratulated, Mrs. Churchmember, for having a mother who thinks her place in the evening is at home with them. It is for just such people as you that our denominational headquarters provides correspondence courses. Most of the

(Continued on page 51)

The Biblical Play Workshop

By Mattie Crabtree Blomquist*

A BIBLICAL PLAY WORKSHOP affords many forms of activity. The play must be written, settings must be planned and often constructed in miniature, costumes must be designed, lighting must be arranged and finally the play must be given on the stage. The educational value of a project of this kind can hardly be overstimated.

By studying, writing and playing dramatizations of biblical stories children become familiar with the Old and New Testament. They study the Bible from the standpoint of literature, history, and dramatic event. They learn to appreciate the beauty and simplicity of its language. They are interested in ancient customs, in the problems of the people, in their manner of living, in the geography and history of the country.

A BIBLICAL PLAY WORKSHOP IN HAWAII

The underlying motive in the use of play writing and play acting is the development of an appreciation of the teachings and life of Christ. The child who has realized the reality of the Man of Galilee, who has caught a glimpse of the manner of man he was, that child is laying hold of the fundamentals of Christian belief. The child who has seized for himself an understanding and love of a great character will be vitally influenced. When he plays the part of a noble man, when he utters words of high purport, he will unconsciously assume some measure of nobility. He will live the character, however briefly, and be influenced by it. His interests will be broadened, his sympathies will be quickened, his spiritual life will be deepened. The biblical play, pageant, and dramatic service if carefully used will inculcate habits of reverence and worship. Psalms and prayers will become the real expression of the child's feeling.

Incidentally, in the play workshop, the child will learn much of play construction, of dramatic technique and stagecraft; he will learn a few principles of the use of color, of lighting, of grouping, of religious music and art.

The method used in writing a biblical play is much as follows: first, the story is told by the leader. In telling the story he should keep in mind very definite aims. The action of the story should be presented in a clear-cut fashion. Characters should be presented in a vivid form. Above all the children should be made conscious of the spirit of the play.

After the story has been told it should be read in biblical form. The purpose of this is not only to fix the story in the child's mind, but it also familiarizes him with biblical language.

Following the reading of the story a study may be made of the background. The setting must be made clear to the child. Pictures—Tissot's, Bailey's, and Copping's—will be found very valuable. Books, pictures, dictionaries, slides, stereoscopes, and magazines may all be utilized. The biblical setting should also be studied, and use may be made of the concordance in this connection. If several versions of the story are given in the Bible these should also be studied.

The children may be encouraged to retell the story. They may outline it briefly. Then the play may be sketched in rough form. It may be limited by the biblical text or lengthened by imaginary scenes which strengthen the characterizations or which make the plot more vivid. The setting must be indicated, the number of characters listed, and the story told in a form which will be in harmony with the biblical version. In writing the play the children may be given numerous opportunities to choose the use of words and actions. They may suggest different methods of presenting the story. Frequently it is advisable to write a scene several times in different forms before a permanent copy is made. The entire play may be rewritten several times; essentials must be brought to the foreground, the play must be divided into scenes, color grouping must be considered, costuming must be given much study, lighting must be made the subject of experiment, and not infrequently music must also be considered.

After the play has been written it may be dramatized freely. The final production of the story may be the dramatization, or the children may memorize the play they have written. If the play text is to be used the children may first give a "walking rehearsal." In coaching players for a play of this kind allow each child full sway in interpreting his part. Insist upon careful enunciation and pronunciation, observe a few of the necessary stage rules, but beyond that let the interpretation rest largely with the child. If he fails in his interpretation attempt to give him a more complete understanding of the character and situation; never force upon him your own interpretation. In the final performance allow the players to have full charge of all details.

The vacation church school affords a splendid opportunity for wide use of this method of leading children into new and deepened appreciations of and experiences in Christian living.

*Chicago, Illinois.

Adventures in the Christian Quest

Theme for the Youth Meetings at Toronto

AFTER long deliberation and careful thought, the Committee of Ten has selected "Adventures in the Christian Quest" as the theme for the youth meetings at Toronto. Since the cooperating agencies of the International Council, several years ago, chose the "Christian Quest" as the covering name for their young people's program, it seems indeed fitting that the Committee of Ten should select this theme.

You will certainly want representative young people from your church and community present in Toronto to share in this great adventure.

GORDON LAPP
President

THE COMMITTEE OF TEN

The Committee of Ten is a group of young people's leaders who represent the Committee on Religious Education of Youth, The Young People's Work Professional Advisory Section, and the Interdenominational Young People's Commission. This Committee of Ten is charged with the responsibility to plan, promote, and direct the young people's work at Toronto this coming June. This Committee has worked faithfully during the year. In the beginning they worked out an instrument on which thousands of young people across the continent indicated what they considered vital in a program for their own group. In addition, they worked out a discussion outline which is now being used by many groups in the continent. This outline is entitled "Think With the Youth of North America."

SUMI YAMAMOTO
First Vice President

At the time this is being written, the Committee is busy at work completing the plans and selecting the leadership for the Christian Youth Council and for the Christian Youth Conference. The members of the Committee are: C. H. Shamberger, Roy A. Burkhart, M. M. Shaw, E. P. Gates, E. H. Bonsall, Jr., Edwin Phelps, C. F. Plewman, Margaret Rieder, Blaine Kirkpatrick, and Cynthia Pearl Maus. In addition, there is another leader in Toronto who is working with the Committee, Mr. Jones, Chairman of the Young People's Board of Ontario.

WHO MAY ATTEND THE YOUTH MEETINGS

There will be four meetings at Toronto in connection with the quadrennial Convention of the International Council that will deal with youth and its interests. Two of these are for young people themselves. One is a *Christian Youth Council of North America* which will be held June 23–27. One hundred and fifty young people, representing all the agencies of the International Council, will be present. Only officially appointed delegates can attend this meeting. The sessions of this meeting will be held Monday afternoon, Tuesday morning, Wednesday morning, Thursday morning, and Friday morning. The delegates will be at liberty to attend the sessions of the main Convention during the afternoons and evenings. The second meeting of youth is the *Christian Youth Conference of North America* which will be held June 27–29. This is an open meeting for young people. One thousand will come from the United States and one thousand from Canada.[1] The delegates to the Council, delegates who are in the main Convention, and the young people who come for this larger youth meeting will be in attendance.

FOUNTA DAVIS
Third Vice President

There will be two meetings for leaders of youth. One is for professional leaders of young people which will meet in connection with the Youth Council. The other is a popular meeting for leaders of young people who may be teachers or departmental superintendents. The sessions of this conference will be held in connection with the main Convention.

The young people whose pictures appear on this page are the officers of the Youth Council. These officers were elected at the International Young People's Council held in Birmingham in 1926.

THE GOALS OF WORK FOR 1930 AND AFTER

Last summer thousands of young people indicated what they considered important in a program of young people's work. Five thousand of these reports were returned to the Bureau of Research of the International Council and tabulated. The Committee of Ten took these and other returns, studied them carefully, and finally selected the following six as emphases for the Youth meetings at Toronto and young people's work for the four years following:

1. *Jesus Christ*
   A deeper grasp of his ideals and personal power.
2. *Christian Conduct*
   To find and practice the Christian solution to the problems of life.
3. *Worship and Prayer*
   A fellowship of deeper experience in the values of worship and prayer.
4. *Other Youth*
   An extension of Jesus' ideals, by youth, to other youth everywhere.
5. *Christian Unity*
   An enlistment of youth in world efforts toward a united Christendom.
6. *A Christian Society*
   An application of Jesus' teachings to social and economic life.

WAYNE WHITAKER
Second Vice President

A Worth-while Venture

By May H. Tousley*

THE problem of conducting vacation church schools in those sections where there is no trained leadership or established denominational or state supervision, has been a serious one. It is possible, however, for such communities to have successful schools when due care is exercised in initiating them. This was demonstrated at Ord, Nebraska, last summer. The discussion in this article will center around some of the things which had to do with making that one of the largest and most effective schools ever held in the state.

Ord is a town of about three thousand inhabitants and had no trained religious leadership except the ministers. No specific training had been offered in that part of the state except one-day county Sunday school conventions. For two years in these conventions the opportunities for religious instruction offered in the vacation school had been emphasized, with the thought that a county supervisor might be secured. When that hope could not be realized, the ministers of Ord determined to try a community school and the Nebraska Council of Christian Education asked me to assist with the project. It proved to be a worth-while venture not only for Ord, but for the county as well. Pastors and church workers from neighboring towns were frequent visitors to observe its workings and arrange conferences for suggestions on conducting schools in their communities. In a recent letter the president of the Ord Ministerial Association said: "Our vacation church school will bear fruit in years to come. It made for community unity upon a very high moral and educational plane. It also gave vision, purpose, and a deeper consecration to those who assisted in the school, and of course, the results and influence carried over into the educational programs of all our churches."

Community and School Organization

The Ministerial Association sponsored the movement and selected three representatives from each of the six Protestant churches to administer the school. Then the churches, through these representatives, underwrote the financial budget. I went to Ord a few weeks before the school to set up the committee organization, outline a promotional program, and select the faculty. Then I returned shortly before the opening to organize the staff of about twenty-three members and orient the vacation school in a commodious and well equipped public school building. There were carefully planned conferences with the workers of the four departments in developing the programs and techniques. The department superintendents had their rooms and materials arranged and detailed instruction had been given the teachers and the helpers concerning their duties, so that when the extra registration came in Monday morning (reaching 209), it did not noticeably interfere with the day's program. Daily conferences were held with the workers throughout the school in which they discussed their problems, programs, and methods. There was well sustained interest during the entire four weeks and a high average attendance.

Student Government

The first morning after the policy and program of the school had been outlined committees on rules and administration, recreation, social service, and room monitors were elected. During the recreation period they met, with a faculty adviser, and reported when the school re-assembled. These committees were changed every week to permit more general participation.

The rules and administration committee made and administered all rules governing the conduct on the grounds and in the hallways as well as in the assembly and classrooms. They were also consulted about class and school projects and materials. Their markings, which were according to a definitely arranged scale of credits and penalties, usually determined the pupil grades in deportment and response on the weekly report cards sent to the parents. Problem cases were brought before the committee, the offense discussed with the offender, and the reprimand or punishment pronounced. In every instance this was very much more effective than it could possibly have been from the faculty.

The recreation committee, in conjunction with the recreational director, prepared and carried out the recreational program. They also planned and conducted all the picnics, hikes, and special outings.

The social service committee from the junior high department secured a list of the sick and shut-ins from the churches and then at given times asked the pupils in the vacation school to bring garden flowers. These were arranged into bouquets with "Greetings from the Ord Vacation Church School," and distributed by the committee. Several novelties were also made and sent to the hospitals in the city. They selected, mounted, and shellacked pictures for story-telling, which became the property of the kindergarten and primary departments in the local churches.

The room monitors were responsible for the orderly arrangement and neatness of the rooms, desks, and work materials.

The committees from the different departments often met jointly to consider the more general problems pertaining to the whole school. The importance of these committees was stressed and recognized in every possible way. By the second week there was a friendly rivalry in seeing which could have the best group. After careful observation and evaluation of this experiment in student government, the faculty was convinced that it was practical and effective and also that it provided excellent situations for the development of many valuable character traits, both within the school and outside.

A Character Education Project

Beside the illustrated notebooks and posters suggested in *Knights of Service* by Hawthorne and Bradshaw, the junior department conducted a project in character education. After the story of Sir Rowland and his magic shield had been discussed the pupils decided to make silver shields and become Knights of Service by performing certain activities, these to be determined by the rules and admin-

*Director of Religious Education sent out by the Nebraska Council of Christian Education, Lincoln, Nebraska.

istration committee. This committee also formulated a system of credits and awards of blue and red stars. The possession of a certain number of these in turn secured the much coveted gold star to be placed in the center of the shield as the symbol of an Honor Knight. Many mothers expressed surprise and pleasure at the spirit of helpfulness and interest manifested by their children in forming many good habits, as a result of this project.

Correlated Handwork Projects

Project Lessons on the Gospel of Mark, by Wadhams was the text in the junior high school department although much supplemental material was used. A well selected case of reference books was secured from the Nebraska Library Association and also a number of choice volumes were taken on a vacation card from the Lincoln City Library.

Many of the cover designs and color schemes for the illustrated notebooks on the Life of Christ, were very artistic. A supply of Perry pictures 6 x 8 was made available, also a quantity of Sunday school quarterlies with the picture sheets and maps, which were contributed by the local churches. Several made use of silhouettes of the buildings, pottery, and implements used in that period. On the first page of their books they placed a colored map of Palestine followed by the "Palestine Map Song." Then they decided to include several morning and evening prayers and a few facts about the Bible, as a preface to the theme.

A unique Palestinian city formed another correlated project. Patterns for the buildings and the wall were given with the text, but after a more careful study of oriental life, the young folks supplemented these with trees, a well, benches, pottery, and the more personal things which create the atmosphere of an ancient city. Many of these were carved from soap or molded from clay.

The handwork period was kept quite informal throughout the school.

Closing Exhibit and Demonstration

Outside the assembly room in which the closing demonstration was given were spacious hallways where the departments placed their exhibits. The pupil committees from the upper grades were responsible for the finishing and labelling of all articles. They also classified and arranged the exhibits with an attendant in charge of each collection to answer inquiries of interested visitors. The children from the elementary groups assisted their instructors in performing like services. Many flattering comments were made upon the number of exhibits, the variety, and the artistic ability displayed by the children. The County Superintendent of Public Instruction asked that some of these be placed in the educational exhibit at the County Fair.

The program which followed consisted of a demonstration of classroom methods. The kindergarten group presented a dramatization and played games while the primary children gave a World Friendship story. The juniors conducted a worship service and explained their character education project. A review lesson on the Life of Christ with the social and religious conditions of that period was given by the junior high department, after which the two older groups participated in a Bible outline drill. A banquet for the faculty and a Fourth of July community picnic were the final events of the Ord Vacation Church School.

Parents' Problems

By Mary Sherburne Warren

My husband will not say grace at meals but is willing to have me train our children to do so. Should I do this, or do you think there is danger of developing a very unfortunate attitude on the part of the children because they are asked to do what their father will not do? The same question applies to my teaching them to pray before retiring.

A Perplexed Mother

That saying grace is the prerogative of the father will not occur to your children if the words are first heard from the lips of their mother and if the subject is not discussed before small, listening ears. Whatever the home situation, you must decide as to the value of the custom. The expenditure of even *one minute* at mealtime brings to your children eighteen hours of spiritual enrichment yearly! Enrichment? Yes, for their mother will spend eighteen hours a year in preparation—finding words that fit the mental ages of her boys and girls, an enchanting variety; words to be used alone or in concert, to be spoken or sung; and helping them to originate their own expressions of thanks. I wish you would send me an original grace, giving the age of the child. In return I will give you a grace I found in *Worship and Conduct Songs for Beginners and Primaries* published by the Presbyterian Committee of Publication. Richmond, Virginia, price $1.00. Both words and music were written by Elizabeth McE. Shields, words are printed here by permission.

We thank thee, Father, for our homes,
For friends who help each day;
For food we eat and clothes we wear,
For all the gifts thy children share;
For work and rest and play.

This book contains other hymns that may be used for this purpose, including the familiar one commencing, "Thank you for the world so sweet." As this study progresses I am sure your husband will be convinced of its value, possibly adding suggestions of his own. In regard to teaching your children to pray I would advise you to read *The Dawn of Religion in the Mind of the Child* by Edith E. Read Mumford, published by Longmans, Green & Co., New York City, price $1.25; *How We Can Teach Children to Pray*, the same author and publisher, price $0.75; and *Children's Prayers* Recorded by Their Mother, published by The Pilgrim Press, Boston, price $1.25.

What shall I do to make my four-year-old mind? Spank him?

Mother-of-a-Boy-Who-Is-Never-Still

My dear mother, no! One spanking leads to another. Your steps should be progressive, not on the same dead level. Buy the song-book mentioned in the answer above and sing to your little son, "I'll Try to Mind" and "When My Mother Calls Me." The first song was written for more than one child; if no brothers or sisters are available you may commandeer kittens and Teddy-bears. Mothers must be inventors. Through songs like these a child learns the concept of obedience rather quickly. Of course your child will do fifty things a day that would never occur to an adult, but close your eyes and thank God for his abounding health. When awake a well child is never still.

This is the year for that—

Vacation in Canada

THIS is the year to take that longed for vacation in Canada, the land of lakes and landscapes, of cool, refreshing nights, and comfortable summer days, of superb fishing, boating, and touring, the summer playground of the continent. You want to attend the great International Convention of Religious Education in Toronto, June 23-29, anyway. Why not add to the enrichment and inspiration of that week of rare fellowship, another week or two of vacationing in this summer paradise.

In summer time Toronto is just one huge summer resort with miles and miles of beautiful beaches. The Toronto Islands form the world's largest public recreation grounds, and there is nowhere a finer waterfront boulevard development surpassing that at Toronto.

But you will want to visit more than Toronto. There are side trips south to Niagara Falls by rail, bus, boat, or aeroplane; and north to the summer resorts on Muskoka Lakes, Lake of Bays, and Kawartha Lakes, all within a few hours drive. Special post-convention tours are being conducted for parties of delegates to some of the more distant points of interest down the picturesque St. Lawrence River.

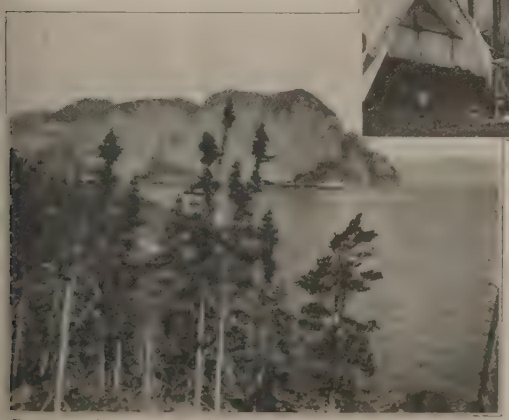
One such tour is scheduled to take in the unparalleled Thousand Islands; Montreal, with its strange mixture of the old world past and the bustling present; quaint Quebec, the only walled city on the continent, and the never-to-be-forgotten voyage up the Saguenay River to Ha Ha Bay. A variety of circle tours combining travel by boat, bus, and rail provide a range of schedules and prices to suit the convenience of even the most exacting tourist.

Courtesy, Canadian Pacific Railroad

ST. LOUIS GATE, THROUGH WHICH TOURISTS MAY ENTER THE QUAINT WALLED CITY OF QUEBEC

Are you driving? Canadian highways are unsurpassed. Entering Canada from Detroit over the new Ambassador Bridge, or at Port Huron, a 226 mile drive brings you to Toronto. Returning, a hundred miles will take you past Niagara Falls, over Peace Bridge and to Buffalo. Within a half day's drive of Toronto north are the famous Canadian lake summer resorts. The following United States cities are within 550 miles of Toronto: Baltimore, 496; Buffalo, 100; Chicago, 513; Cincinnati, 497; Cleveland, 284; Columbus, 416; Detroit, 226; Dayton, O., 428; Indianapolis, 529; New York City, 540; Philadelphia, 517; Pittsburgh, 368; Rochester, 169; Toledo, 284; Washington, D. C., 536.

This is the year for that Canadian vacation at a slight cost in addition to your trip to the International Convention.



Courtesy, Canadian Pacific Railroad

(*Above*) CAMPING ON AN ONTARIO LAKE

(*Left*) CAPE TRINITY, THE GIBRALTAR OF THE SAGUENAY

(*Right*) TOURING THROUGH ONTARIO IN BLOSSOM TIME

Publisher's Photo Service

Making the work of the church school effective through—

A Local Church Board of Religious Education

By Paul H. Vieth

THE teaching of religion through the Sunday school and other agencies has been carried on in the church. Too often it has been detached and independent, while the *main* program of the church passed by on the other side. It must be not simply *in* the church, but also *of* the church and *by* the church. There is increasing emphasis on a *church*-centered program of religious education. The first step toward making religious education an integral part of the work of the church is to make its leadership *responsible to the church.*

To make religious education part and parcel of the whole program of the church, and to provide for it a more competent leadership than is possible through any single individual, the modern church places the responsibility for the church school in the hands of a board or committee of religious education. This body is constituted by the church and is responsible to the church for the development and maintenance of an adequate church school. No church is too small or too backward to have a board of religious education and to profit by it.

Value of a Board

Some of the advantages of a church board of religious education may be enumerated as follows:

(1) Makes religious education officially a part of the total program of the church and dignifies it by putting it under responsible leadership.

(2) Educates the church to the importance of religious education by making provision for it in a dignified way.

(3) Provides for democracy with authority, by election of members to a board, and then vesting ample power in that board.

(4) Makes possible placing religious education under a representative body through careful selection of the members of the board.

(5) Gives the officers of the school the support of a responsible body, authorizing their work, and hearing reports upon it. A new venture is more likely to succeed when first accepted and adopted by a board.

(6) Makes executive action easier because less personal. It is easier for a board to discharge an incompetent worker than for an individual to take such drastic action; so also with programs of improvement which may at first prove unpopular.

(7) Enhances the importance of the work in the minds of officers and teachers, through official appointment of workers by the board.

(8) Provides a group which is lifted above the routine of school administration and therefore is in a position to give attention to policies and program in a broad sense.

(9) Provides for continuity in policies without the risk of a complete upsetting of the on-going program when there is a change in pastor, superintendent, or other executive leadership.

(10) Provides an agency through which the church may express itself in community movements in religious education.

How Made Up?

How shall a board of religious education be constituted? The board of religious education should be small enough to make effective work possible. Five to seven members is suggested. In addition to these regular members, authority may be given to the board to call in a few associate members because of special contributions which they may be able to make. For example, one board has added to its membership the principals of departments in the church school (that is, those not already elected as regular members) so as to establish a close contact with the work in each department.

Who should be on this board of religious education? The obvious answer to this question is, those best qualified to serve in this capacity. The five or seven best qualified persons in any church will constitute a competent board for that church. They need not necessarily be working in the Sunday school, though familiarity with the job has its advantages. There may, however, be competent persons in the church who for good reasons are not available for service on Sunday mornings, but who might nevertheless render valuable service on such a board—for example, a mother with public school and religious education experience. The pastor, the director of religious education, and the Sunday school superintendent should be members ex-officio of the board. All other members should be elected to the board because of their special fitness, not because of the job they happen to hold in the church or Sunday school, except as provision may be made for associate members. If this rule is not observed, there is danger that the board will be lost in the petty details of organization and administration without giving adequate attention to the larger policies of the church. Unless there is a competent layman available for the office, the pastor may serve as chairman of the board.

Some denominations specify the manner in which the body responsible for religious education in the local church shall be chosen. In most cases, however, the individual church will have to decide its own method. One way is to have the board of religious education elected by the congregation. This brings religious education forcibly before the church, and dignifies it as one of the major tasks of the church. Another plan is to have the board appointed by the governing body of the church. Since this official board may be thought of as representing the entire church program, this plan will tend to emphasize and bring about the unity of the church's program. Some churches have wisely provided that the chairman of the board of religious education shall be a member ex-officio of the church official board, thus assuring still further that there will be unity

of program. In any case, the board should regularly bring its work to the attention of the official board.

It is a good plan to elect the members for a period of years—say three years—and so arrange the terms of office that a minority expires each year. For example, to get started in the case of a board of seven members, two might be elected for one year, three for two years, and two for three years, and thereafter each new member elected for a period of three years. This will provide for continuity of work.

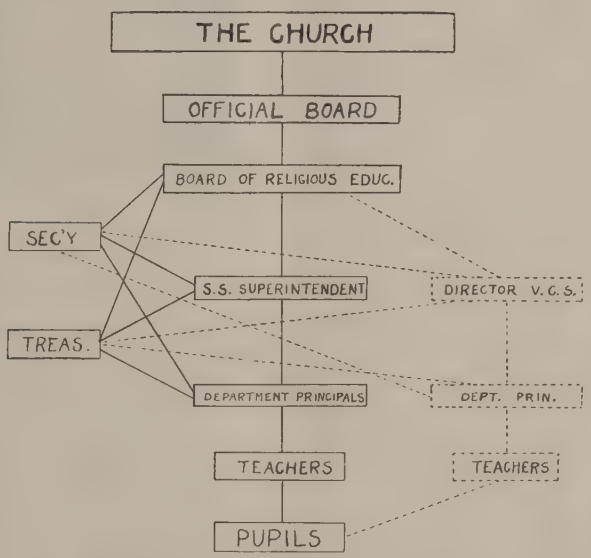
What the Board Should Do

Having constituted our board of religious education and elected the members by due and regular process, let us inquire into the work of the board in greater detail. Let us remember that this is a body with authority, designated by the church to be responsible for its *entire* educational program. This means more than maintaining what is. It means a constant effort directed toward the very best and most comprehensive program of religious education which the church is capable of maintaining. "It must do more than operate the present school on traditional lines; it must create the public opinion and win the support which will make possible a new school operated in harmony with the most approved modern methods. It must convict the church of pedagogical sin against her children and then show it what to do to be saved."[1]

(1) *Study its work.* The board of religious education must make a constant study of the best theory and practice in religious education, on the one hand, and the present program of its church, on the other. Such a study of the best, in the light of present practice, will reveal the points where improvements should be made. Such improvements will not all be made at once. Some may require several years of study, preparation, and planning. But once they have been brought to the board for consideration, there is hope that ultimately aspiration will be crowned with success. For example, the discovery of a lack of efficient workers may lead to a program of training; a recognition of the inadequacy of time at present available may lead to the organization of a vacation church school; a recognition of inadequacy in rooms available may lead to plans for remodeling or for erecting a new building.

(2) *Educate the church.* A second duty of the board of religious education is that of educating the entire church constituency to the purpose and need of religious education. It will avail little to have a small group get the ideal of new and better things, unless this vision can be passed on to the entire church. Through reports, special programs, sermons, articles in the church paper, presentation before groups of the church, and so forth, this educative process should be kept constantly alive and active.

(3) *Organize the school.* The board must provide the church with an effective organization for religious education. This means first, the organization of the larger phases through which a modern program of religious education comes into being—Sunday church school, vacation church school, pastor's classes, and so forth—and the proper integration of the programs of these various agencies to form one complete whole. It means, second, effective organization within each of these phases of the program, such as the Sunday church school. Much of the latter phase of work will of course be performed by officers appointed for this purpose, but it must be carried out under the direction of the board.



This diagram shows a possible form of organization for the church school under a board of religious education. The official board may or may not stand between the congregation and the board of religious education. The heavy lines indicate the form of organization for the Sunday school. The dotted lines show what the plan might be if the church had also a vacation church school. Other agencies might similarly be shown in the chart. Note that the superintendent of the Sunday school and the principal of the vacation church school are each directly responsible to the board, and that the work of these two agencies is correlated through the board. If closer correlation can be had through having some of the Sunday school workers teaching also in the vacation church school, this is very desirable. It would be particularly fortunate if the superintendent of the Sunday school were competent and so situated that his time would permit him to act as head of the vacation church school. The relationship of the secretary and the treasurer to both phases of work indicates that there is one budget and one system of records for the entire church school.

This church has no employed director of religious education. If there were such an officer, his position would be immediately below the board of religious education, and the lines from superintendent, secretary, treasurer, and director of vacation church school would be drawn to him instead of directly to the board, thus indicating that he is the executive officer of the board, and that the work of the entire school is coordinated through him.

(4) *Provide leadership.* The board should exercise the final authority in selecting the leadership for the entire church school. If there is to be an employed director of religious education, he should be elected by the board, and all other workers elected on his nomination. Where there is no employed director—the vast majority of churches—the chief officers such as the superintendent of the Sunday church school and the principal of the vacation church school, should be elected by the board, and all other workers should be elected by the board on nomination of these chief officers. Every officer and teacher should be elected for a period of one year, so that once every year a thorough overhauling of the staff may be made.

(Continued on page 40)

[1] Athearn, W. S., *The Organization and Administration of the Church School*, The Pilgrim Press, Boston, 1917. Page 270.

Passion Week

A Service of Worship in Music, Scripture and Pictures

By Nancy Longenecker*

Ender

HOLY WOMEN AT THE TOMB

ORGAN PRELUDE: "Largo from New World Symphony," Dvorak

CALL TO WORSHIP:

"The day goeth away and the shadows of the evening are stretched out but it shall come to pass that at evening time there shall be light. Abide with us for it is toward evening and the day is far spent. O send out thy light and thy truth: let them lead me: let them bring me unto thy holy hill and to thy tabernacles."

Choosing the Hard Path

HYMN: "Are Ye Able, Asked the Master" (Tune—Beacon Hill)

(*Lights Out*)

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother, and he answered and said unto him, Master all these have I kept from my youth. Then Jesus beholding him loved him, and said unto him, one thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, follow me. And he was sad at that saying, and went away grieved; for he had great possessions.

"Christ and the Rich Young Man," Von Gebhardt

"For He Had Great Possessions," Watts

"Christ and the Rich Young Man," Hofmann

POEM: "The Ways," John Oxenham

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the misty flats,
The rest drift to and fro.
To every man there openeth
A high way and a low
And every man decideth
The way his soul shall go.

"Christ and the Fishermen," Zimmerman

"The Miraculous Draught," Raphael

And he that taketh not his cross and followeth after me is not worthy of me. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

"And They Shall Follow Him." Wehle

SOLO: "The Plains of Peace," D'Auvergne

"Faith," Armitage
"The Great Invitation," Copping
"The Call of Andrew and Peter," Copping

*Director of Music and Religious Drama, Chicago Training School.

Journeying to Jerusalem

And it came to pass when the days were well nigh come that Jesus should be received up, he steadfastly set his face to go to Jerusalem. And great multitudes followed him, and he healed them there.

"Raising the Daughter of Jairus," Keller

The Healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

"The Healing of the Leper," Copping

Touch thou mine eyes, the sombre shadows falling
Shut from my sight the kindly light of day
Out of the depths my soul to thee is calling
Touch thou mine eyes, I cannot see the way.

"Bartimaeus," Copping

Dark is the path, through desert places leading
Alone I tread the wastes of doubt and fear.
Fainting, I fall, with bruised feet and bleeding,
O touch mine eyes, that I may know thee near.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. She had a sister called Mary which also sat at Jesus' feet and heard his word but Martha was cumbered about much serving and came and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered, but one thing is needful: and Mary hath chosen the better part, which shall not be taken away from her.

"Christ With Mary And Martha," Siemiradski

"Christ in the Home of Martha and Mary," Copping

Now Jesus loved Martha, and her sister and Lazarus their brother. Then when Mary

was come where Jesus was, and saw him, she fell down at his feet saying unto him, Lord, if thou hadst been here my brother had not died. And Jesus was troubled and said, where have ye laid him? They said unto him, Lord, come and see, and Jesus wept.

"Raising of Lazarus," Von Gebhardt

I am the good shepherd and the good shepherd giveth his life for the sheep. As the father knoweth me, even so know I the father; and I lay down my life for the sheep.

"The Lost Sheep," Soord

O Jerusalem, Jerusalem, that killest the prophets and stoneth them that are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not. Behold your house is left unto you desolate.

"Christ Mourns Over the City," Flandrin

CHORUS: "The Palms," Faure

"Christ Entering Jerusalem," Dore
"Triumphal Entry," Hole
"Triumphal Entry," Gerome
"Triumphal Entry," Deger

Gathering Darkness

ORGAN: "Elegie," Massanet

Jesus said: Verily, verily I say unto you, that one of you shall betray me. The disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful and began to say unto him, every-one, Is it I, Lord? And he took bread, and after he had given thanks, he brake it and gave to them saying, This is my body, which is given for you; this do in remembrance of me. And he took the cup, in like manner after supper, and gave thanks and gave to them saying: Drink ye all of it; for this is my blood of the new covenant, which is poured out for you, for many unto remission of sins.

"The Last Supper," Da Vinci

SOLO: "Ballad of the Trees and the Master," Lanier

"Christ in Gethsemane," Hofmann

Into the woods my Master went
Clean forespent, forespent;
Into the woods my Master came
Forespent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him,
When into the woods he came.

"Christ in Gethsemane," Bacon

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo him last,
From under the trees they drew him last;
'Twas on a tree they slew him last,
When out of the woods he came.

"In the Garden," Hole

"The Agony in Gethsemane," Tissot

And Judas one of the twelve, came and with him a great multitude with swords and staves from the chief priests and elders of the people. Now he that betrayed him gave them a sign saying, Whomsoever I shall kiss, that is he. Take him. And straightway he came to Jesus and said, Hail, Rabbi, and kissed him.

"The Kiss of Betrayal," Geiger

And when they had bound him, they led him away and delivered him to Pontius Pilate, the governor, and when Pilate was set down in the judgment seat, his wife said unto him, Have thou nothing to do with this just man for I have suffered many things this day in a dream because of him.

"Ecce Homo," Ciseri

Pilate saith unto them, What then shall I do with Jesus, who is called the Christ? They all said, Let him be crucified. He said unto them a third time, Why, what evil hath this man done? I have found no cause for death in him. I will therefore chastise and release him. They therefore cried out, Away with him! Away with him! Crucify him! Crucify him! His blood be upon us. Crucify him! Crucify him!

"Christ Before Pilate," Munkacsy

"Ecce Homo," Guido Reni

Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away, and he, bearing his cross, went forth into a place called Golgotha, the place of a skull, where they crucified him and two others with him, one on either side and Jesus in the midst.

"Christ Bearing the Cross," Veronese

SOLO: "There Is a Green Hill Far Away," Gounod

"It Is Finished," Gerome
"Christ Between Two Thieves," Rubens
"Crucifixion," Hole
"Christ on Calvary," Munkacsy

POEM:

It is finished! Man of Sorrows!
From thy cross one frailty borrows
Strength to bear and conquer thus.
While extended there we view thee,
Sufferer victorious.
Not in vain for us uplifted,
Man of sorrows, wonder-gifted,
May that sacred emblem be;
Lifted high amid the ages,
Guide of heroes, saints and sages,
May it guide us still to thee!

"Crucifixion," Valesquez

"Jesus Christ," Max

HYMN (*sung by congregation*): "In the Cross of Christ I Glory"

The Triumph

ORGAN: "Alleluia," Palestrina

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye, for I know ye seek Jesus, which was crucified. He is not here: for he is risen, and he said, Come and see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead. And they departed quickly from the sepulchre with fear and great joy; and did run to bring the disciples word.

"Holy Women at the Tomb," Ender

"Holy Women at the Tomb," Bouguereau

"Morning of the Resurrection," Burne-Jones

"First Easter," Thompson

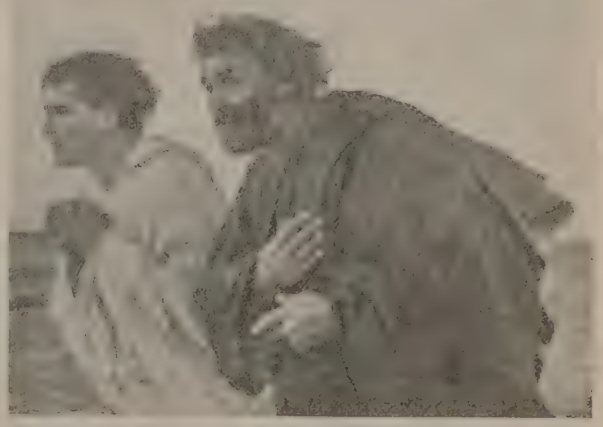
"Peter and John," Burnand

PRAYER:

O God, our Shepherd, give to the church a new vision and a new charity, new wisdom and fresh understanding; the revival of her brightness and the renewal of her unity; that the eternal message of Jesus, undefiled by

"The Light of the World," Hunt

(Continued on page 49)



Burnand

PETER AND JOHN

An Adventure in Leadership

A Call to Leaders

By Forrest L. Knapp

HAVE you had just about enough of the winter season? Have the strains and stresses of daily tasks—glorious though the privilege of performing them is—lowered the reservoir of enthusiasm enough to make you feel the need of a new supply? Is the call of the summer time surging within your soul?

Happily enough the call which you feel, both for physical re-creation and spiritual refreshment, can easily be satisfied. On the shores of Lake Winnepesaukee, New Hampshire, beside the waters of Lake Geneva, Wisconsin, among the fragrant pines of Geneva Glen, Colorado, and within the sound of ocean waves at Seabeck, Washington, the International Council of Religious Education will, next summer, offer opportunity for church school leaders of North America to build up their lost reserves and to gain new knowledge and develop higher skills than they have yet attained.

Geneva Glen, Colorado
Girls' Camp—July 8–21
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

Lake Geneva, Wisconsin
Adult School—July 21–August 2
Girls' Camp—August 5–18
Boys' Camp—August 19–Sept. 1

Winnepesaukee, New Hampshire
Girls' Camp—July 21–August 4
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

The schools at the first three places named have long continued under the auspices of the International Council. Next summer, as usual, there will be courses from the Standard Curriculum with sufficient variety to meet the needs of all church school workers. In addition there will in each case be a special course for present and prospective leadership training instructors, a seminar for pastors—both courses on an advanced level—and a seminar for council workers, particularly for those in county fields.

The staff of the International Council is this year cooperating with the Missionary Education Movement in the school at Seabeck, which will be held July 22–August 1. In addition to several standard courses which will be offered, there will be the advanced course particularly for present and prospective instructors. Besides these there will be, as during previous years, courses in missions. The Seabeck school bids fair to render distinct service to the churches of the great Northwest.

In the leadership schools the cost, in addition to travel, is: registration fee, $5.00; board and room, two in a room, $22.50; one in a room, $25.00.

A Call to Youth

By Roy A. Burkhart

WHO influenced you most to come to Camp?" is a question that was asked of four hundred older boys and girls who were in the International Camps last summer. In nearly every case it was a teacher, a Sunday school superintendent, a director of religious education, a pastor, a parent, or a young person already interested in camp, who was mentioned.

So this is a call through you to youth—youth that is full of vigor, thrilled with purpose, aglow with the zest of life, eager for the best, Christian in outlook, willing to play and work, desirous of leadership in the church and in the professional and business world, and able to listen when the voice of nature becomes the voice of God.

It is a call to youth through you—you who inspire, guide, and interpret the experiences of life to youth. Pass this call on and lead a few of your young people to enter into a real adventure in leadership.

It is a call to live in the open air, hear the luring messages of nature, and commune in God's own out-of-doors.

It is a call to find the mind of Christ. If young people are to have the mind of Christ, they must have the courage to make trial of his way. They must have an opportunity such as camp affords, to learn to live with him, love him, obey him; they must study his words that they may come to think of God, of man, of life, as he did.

It is a call to go on a search for definite training in the program of religious education; to learn the joy and art of working together with youth of other churches in the community; to find the challenge of world service and wider fellowship with youth of other states and nations, and through all of this to become prepared for effective service in Christ's Kingdom.

Will you share the Call with the youth of your church? Begin now to enlist some of your young people and to raise a budget to help them answer the call.

In the camps the cost, in addition to travel, is: registration fee, $5.00; board and room, $22.50.

"The Half of My Goods"

An Easter Play

By RALPH P. CLAGGETT*

Characters

ZACCHAEUS
PATRICIA, his wife
MATTHEW, his friend, a publican
THADDEUS, his son, in early twenties
MIRIAM, his daughter, in early teens
REBECCA, his servant
A ROMAN CENTURIAN

Foreword

Little is known of Zacchaeus. The biblical account of his life informs us that he was a Jewish collector of revenues for the Roman Government. We may infer that he was short of stature, for he climbed a tree that he might see Jesus as he passed along the way. We know that Jesus dined with him. And we suspect that the hour or so this tax collector spent with the Nazarene transformed his whole life; for as Jesus was about to depart, Zacchaeus announced he would restore fourfold to all whom he had wronged, and even divide the half of his goods with the poor.

The facts recorded are not sufficient to convey the struggle which went on in the heart of this Jewish official. It is certain that he had a home of some sort, perhaps with a socially ambitious wife out of the Hellenistic world, a charming little daughter, and a son not altogether to his liking. What is to hinder us from supposing that he, himself, wanted to be honest, but was urged on to illegitimate gain by the Greek whom he had married? Perhaps a crisis of some sort was at hand in Zacchaeus' life-career as Jesus came toward his home. It may be he was well-nigh desperate at the time and was prevented from some irrational act only by the opportune arrival of his friend Matthew, whom he had known at the place of toll. Be that as it may, there were motives at work in the life of this Jew which caused him to reverse both his inner attitude toward life and his outward conduct toward men. This drama presents an effort to show forth those motives and to move men of this generation, men who are honest, and men who are dishonest, to live in keeping with the character of Jesus of Nazareth.

Act 1

TIME: *Just before the Passover at the close of Jesus' life.*

SCENE: *An apartment in the home of* ZACCHAEUS *and* PATRICIA. *It bears the marks of the Hellenistic world of* PATRICIA. *The walls are of white sandstone, marked off with dark mortar. The appointments are quite in keeping with* PATRICIA'S *character. Rich draperies hang at the two windows; the one at the rear right, the other at the right center. Hangings of like character are at the two doors; right front and left rear. A window seat is built in at the rear right and shelves line the wall at the rear left. On these shelves are standing Greek statuettes, a pitcher and several tumblers. In the middle center a high-backed bench stands, Grecian in design, with drapes to harmonize with the hangings at the doors and windows. At either side of the bench, slightly farther front, two stools are placed, covered with material like that on the bench. As the curtain rises,* PATRICIA *is seen hemming some fine linens and* MIRIAM *is reading from a Greek Manuscript.*

PATRICIA: What art thou reading, child?

MIRIAM: One of the writings of thy Greek fathers, Mother.

PATRICIA: Good! Thou canst not know too well the tales of Homer.

MIRIAM: But this one is the story of Xenephon, Mother.

PATRICIA: One of our great military leaders, Miriam, whose campaigns are of interest to all.

MIRIAM: Did my brother, Thaddeus, read these writings, Mother?

PATRICIA: Aye. Hours he spent boylike, reveling in the military triumphs of my people.

MIRIAM: Thaddeus would make a wonderful soldier, would he not, Mother?

PATRICIA: That he would!

MIRIAM: He is so big and brave and strong.

PATRICIA: If thou couldst see thy brother clad in armor, all bright and shining, then wouldst thou be proud of him!

MIRIAM: How could I think more of him than I do now, Mother?

PATRICIA: Wait till he becomes a famous general and the scribes write his praise. Then thou shalt see!

MIRIAM: But what would father say?

PATRICIA: Were there not soldiers among the Hebrews?

MIRIAM (*as if reciting a lesson*): Aye, Joshua and Gideon and Saul and David, and many, many others.

PATRICIA: Then, why should he care?

MIRIAM: Why, thou knowest, Mother, father wants Thaddeus to work with him at the place of toll.

PATRICIA: That, Miriam, was a dream of father's, that has long since passed from his mind.

MIRIAM: Then father would let Thaddeus become a soldier?

PATRICIA: I know not. Yet far rather would I have Thaddeus known as a Greek bearing Roman arms, than as a Jew collecting Roman taxes.

MIRIAM: Why, Mother?

PATRICIA: I cannot tell thee now, child; thou wouldst not understand.

MIRIAM: Is it wrong to be a Jew?

PATRICIA: Not wrong, perhaps, but if thou art known as a Jew, it will not add to thy social standing.

MIRIAM (*troubled*): Should I not tell, then, that my father is a Jew?

PATRICIA (*evasively*): Tell them thou art of Greek descent.

MIRIAM (*loyally*): But I love my father, and I care not that he is a Jew. (*She sobs quietly.*)

PATRICIA (*rising and going to her*): There, my child, I love thee for thy loyalty, and thou must forget thy mother's words. A little later thou wilt understand. And, now, dry thine eyes lest thy father find thee in tears. Hast thou finished helping Rebecca with the dusting?

MIRIAM: No, Mother, I will go at once. (*Glances toward door, joyously.*) Here is my father, coming now. (*She runs out quickly; speaking off stage*) Dear Father! (PATRICIA *drops, restlessly, on the window-seat, apparently disquieted by her conversation with* MIRIAM.)

PATRICIA (*abstractedly, as* ZACCHAEUS *enters*): Thou art late, today, Zacchaeus. What has kept thee?

ZACCHAEUS: The day has been a heavy one. Never have I seen the place of toll more crowded. (*He sinks heavily into bench at right, giving signs of extreme weariness.*)

PATRICIA (*rising, standing near bench, and looking down on him*): The crowds seem ever to weary thee, my husband, and yet should they be welcome, for it is when the place of toll is crowded with folk that thy gain is heaviest.

ZACCHAEUS: True, Patricia. The crowds ought not to wear on me, for, as thou sayest, their presence bringeth gain.

PATRICIA: Especially, when amongst them, there are a number of the rich like Nicodemus and Joseph of Arimathea.

ZACCHAEUS: Aye, and they were there today. They came with full hands, and I sent them away empty.

PATRICIA: Then, a number of the rich paid their assessments?

ZACCHAEUS: They came, and they paid, 'tis true, and they paid far, far more than they intended.

PATRICIA: Tell me, Zacchaeus, thou didst not outwit the young Nicodemus to add to thy treasure? (*Sits on stool at right.*)

ZACCHAEUS: Nay, Patricia, but that inexperienced youth will not hold for long the wealth his father bequeathed him.

PATRICIA: Better far would it be in thy hands, my lord, than in the hands of some unscrupulous Roman.

ZACCHAEUS (*with veiled sarcasm*): Thinkest thou it would add not a little to our happiness?

PATRICIA: For you, Zacchaeus, 'twould mean prestige at the Roman Court, and for me, advancement to a place that is socially fitting to my race. (*Looks forward into space, entranced with the thought of what wealth would mean.*)

ZACCHAEUS (*sarcasm more evident in his voice*): Yet thou mayest not need Nicodemus' estate, oh wife of mine, to attain thy heart's desire.

PATRICIA (*joyously*): Meanest thou that good fortune has come to us?

ZACCHAEUS: The balance sheet at the place of toll, my Grecian Lady, shows thou art ten thousand denarii nearer thy goal. (*Said wearily, as though this report had become monotonous through much repetition.*)

PATRICIA: Ten thousand denarii. A few more days like this, and I shall be able to boast as many slaves as Pilate's household. (*She springs to her feet, crying joyously*) Bravo, my Zacchaeus, soon shall the world be at our feet!

ZACCHAEUS: Aye, but such a world as it is. (*Turns indifferently away, showing signs of disgust.*)

PATRICIA (*going to* ZACCHAEUS, *standing at back of bench, and playing with his hair*): Art thou not at ease in it? Remember, how thou hast been favored by the Roman. And think how the gods have blessed thee in thy daughter Miriam, who loves thee dearly, and thy son Thaddeus, through whom thy name shall endure forever.

ZACCHAEUS (*drawing himself away from the hands of* PATRICIA *as though she irritated him*): Dost think I care to be remembered through that shiftless creature, who lives off his mother's bounty?

PATRICIA (*with dignity in bearing and voice*): Zacchaeus, thou shalt not speak thus of our son.

ZACCHAEUS (*bitterly*): And why not? Naught that I can say or do can work him harm.

* St. Clair, Michigan.

PATRICIA: If thou carest not for thy son, consider Miriam, and thy wife. For us, thou shalt have wealth, Zacchaeus, wealth! (*Some of the joy has passed from her voice, and she speaks as though urging on a reluctant child.*)

ZACCHAEUS: So I shall have wealth? (*Rises and faces* PATRICIA *as she comes forward from rear of bench. He draws a coin from his garments.*) Seest thou this denarius? 'Tis Caesar's! Yet somewhere in our law, it is written "Thou shalt not make unto thee graven images, nor shalt thou bow down thyself unto them, nor serve them."

PATRICIA: The words of Moses, but what knew he of the life and times in which we live?

ZACCHAEUS (*still gazing intently at coin*): 'Tis Caesar's, but as oft as I look upon it, I see those gaunt haggard faces at the place of toll. They haunt me night and day.

PATRICIA: Well, what of it? Is it not also written in thy law, that the good shall prosper and the evil perish? (*Her face and manner show contempt, as she partially turns from him.*)

ZACCHAEUS: Aye, but who am I that I should extort from them more than is appointed unto me? Who am I, that I should banish my own people to the hell of poverty? (*Sinks dejectedly on bench.*)

PATRICIA: What thou needest, my husband, is to try to forget the cares of the day. (*Goes to the shelf at rear, fills a goblet, and brings it to husband.*) Here, drink and refresh thyself. (ZACCHAEUS *drinks and his face relaxes. As if throwing off unwelcome thoughts, he rises, approaches his wife, and lifts his goblet a second time for a toast.*)

ZACCHAEUS: Here is to the health and happiness, yea, even the wealth of my Grecian Queen. Long may she live in regal splendor!

THADDEUS (*who has entered, right, during toast*): 'Tis well enough to toast thy noble wife, oh most clever Father, but what of thy son?

ZACCHAEUS (*turns, faces his son and speaks with reproach*): Dost imply there is in thee, thou vagabond, qualities like unto those that grace thy mother?

THADDEUS (*speaks lightly, with air of braggart*): Verily, thou hast a keen mind, my Father. From whom else but the Greek did I inherit this haughty bearing that brings the Samaritan to my feet; this gracious courtesy that gives the Roman pause; this facile tongue that outwits e'en the wily easterner?

ZACCHAEUS (*with the note of a cynic in his voice*): So thou thinkest thou art like thy mother in manner and wit? And for these, I should boast of thee in court and market place among the rulers and merchants?

THADDEUS: Nay, my Father, in manner and wit I may be Greek, but in cleverness, I am altogether Jew." (*Bows low before his father, with courtly manner.*) Boast of thy clever son. The rulers will understand. (*Laughs insinuatingly, then walks to window and looks out nervously.*)

PATRICIA (*going to* ZACCHAEUS, *putting her hand on his shoulder and speaking proudly*): Thaddeus is right, Zacchaeus, there is in him that blending of Greek and Hebrew that will carry him far in the Roman world.

THADDEUS (*turning from the window and lifting his hand to his mother in approval*): Thou sayest, Mother, thou sayest. And so it shall be. Soon shalt thou have thy heart's desire. Thy Thaddeus is to become rich and powerful; a man of great influence to whom the world will bow. (*Throws back head and shoulders proudly.*)

PATRICIA: Blessings on thee, my son. Thou mayest well surpass thy father if he take not heed to his way. (*She takes goblet from* ZACCHAEUS *and returns it to shelf.* THADDEUS *again steps to the window and watches, cautiously, unobserved by his parents.*)

ZACCHAEUS (*with irony in his voice*): Has my son won greater favor with Pilate than I, who am his financial agent? (*to* PATRICIA): What enterprise is his, Patricia, that he is so soon to have wealth in excess of mine?

PATRICIA: Be seated, Thaddeus, and tell us of thy venture. (THADDEUS *sits on stool at right;* ZACCHAEUS *and* PATRICIA *on bench.*)

THADDEUS (*with an air of authority and importance*): To Jerusalem, whence I was, there has but recently come a mighty merchant prince. With him, is a retinue of servants like unto the sands of the sea. His caravan is laden with the grain of Egypt, the spices of India and the gold of Ophir. To protect this caravan from those who might plunder along the way, he retains a guard of mighty men. And I, my Father, have been made captain of the guard.

ZACCHAEUS (*sceptically*): So this merchant prince pays the captain of his guard a princely sum, does he, that will soon make our son wealthy?

PATRICIA: Nay, Zacchaeus, thou dost not understand. Thaddeus, no doubt, has won the favor of this mighty man of wealth, and will surely benefit greatly from it.

THADDEUS (*confidently*): 'Tis true, Mother. Already he has promised me advancement, and soon, so he hath said, I shall be as a son to him, sharing with him in all his earnings.

ZACCHAEUS (*still unconvinced*): Earnings from merchandising accrue but slowly, my son. I see no rapid advance to wealth and influence through this venture.

PATRICIA: It may be, Zacchaeus, that this merchant prince will deign to share his wealth with our son, upon whom he looks with such favor.

THADDEUS (*producing bag of gold from his garments*): 'Tis quite so, my Mother. Even as I left, he thrust this bag of gold into my hand, saying, "Take this and show it to thy father in pledge of what I shall do for thee."

(A ROMAN CENTURIAN *enters the room suddenly.* THADDEUS *jumps to his feet, guiltily, and the bag of gold drops to the floor with a dull thud.* ZACCHAEUS *rises in astonishment, and* PATRICIA *draws herself up as if resenting the intrusion.*)

ROMAN CENTURIAN: Your pardon, sir.

THADDEUS: Explain your mission.

ROMAN CENTURIAN (*looking sternly at* THADDEUS *who looks about for means of escape*): The highways which pass in and out of your city have been made unsafe to caravans within recent months by a desperate robber band headed by Barabbas.

PATRICIA (*with proud confidence*): And Thaddeus has won favor to himself by driving off these robbers!

ROMAN CENTURIAN: Yesterday, a mighty merchant from Egypt traveled northward through Jerusalem. In his caravan, he carried much grain and spices and gold.

PATRICIA (*anticipating the Roman in his story*): 'Twas this caravan in which our son was traveling.

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ZACCHAEUS: Be still, woman; say on, sir.

ROMAN CENTURIAN (*continuing as though uninterrupted*): The caravan was attacked by Barabbas and the spoil divided before the band retreated to the hills. (*He pauses just a moment, then speaks decisively.*) And that bag of gold, sir, marks your son as a member of this robber band!

THADDEUS (*attempting an air of bravado*): It is not true.

PATRICIA (*angered*): Thaddeus, my son Thaddeus, a common thief? How darest thou say it?

ROMAN CENTURIAN: And that spot of blood on his cloak, sir, marks your son as the murderer of the merchant prince. (THADDEUS *tries to conceal the stain.*)

PATRICIA: A murderer? Oh Thaddeus, Thaddeus, that I should live to see this day! (*turning to her son and speaking passionately*) Oh, tell thy mother that it is not so. (*A moment's tense silence.* THADDEUS *wilts beneath his mother's penetrating look, then drops his head.*)

ZACCHAEUS (*angry at first and then utterly grief-stricken*): Oh, my God, my God! Why hast thou forsaken me? (*He sinks upon the bench.*)

ROMAN CENTURIAN: I must take him, sir.

THADDEUS (*to* CENTURIAN): One moment, sir. (*bitterly to* ZACCHAEUS) He has called me a thief, and so I am. But who was it taught me to steal? Oft as a lad I stood at the place of toll and watched you defraud the ignorant and laugh as you pocketed your gain. And oft as a young man, I have seen you double and triple a poor widow's assessment, till her anxiety brought her death. I am not alone at fault. (*a pause*) Hast thou no answer to that? (*The righteous scorn for a hypocrite shows in his voice.*)

PATRICIA (*through her tears*): Thaddeus! Dost forget thou has been taught to honor thy father? As a collector of revenues thy father is held in esteem by all. It is not for such as thou art—(*breaks down weeping*)

THADDEUS (*bitterly*): So, not only my father, but my mother casts me off. (*Picks up his bloodstained cloak, and looks at it, speaking with hopeless remorse. To* CENTURIAN) Well—I am ready. (*He lets garment fall listlessly and turns with hopeless manner toward the officer.*)

PATRICIA (*rushing to son and clinging to him*): Oh, my son, my son, tell me it is not true. There must be some mistake. Just one word that I may believe.

THADDEUS (*pushing her gently away, still bitterly*): Caesar makes no mistake. Behold, thy son—liar, thief, murderer! (*Followed by the* CENTURIAN, *he leaves the room without a backward glance. His father's eyes follow him, unseeing. His mother sinks, weeping, to a seat.*)

CURTAIN

Act Two

TIME: *Late afternoon the next day.*

SCENE: *The same. As the curtain rises* PATRICIA *is discovered sitting on the window bench weeping. She rises, goes to window at right and peers anxiously out into the courtyard. She turns to pace across the room, giving every evidence of nervous excitement and anxiety. As* ZACCHAEUS *enters at right she rushes to him, flinging herself in his arms.*

PATRICIA: Oh, my husband, thou hast come! thou hast come! It seemed I could not longer wait. Tell me that Pilate gave ear to thy petition.

ZACCHAEUS (*attempts to calm her, stroking her hair*): Thou hast had a hard day, my wife. These anxious hours have told upon thee.

PATRICIA: My heart has been heavy within me. To think that my boy who was so innocent, so pure, my Thaddeus of whom I was so proud should have come to this! (*She weeps on his shoulder.*)

ZACCHAEUS (*whose face gives evidence of much suffering*): Spare thy tears, woman.

PATRICIA (*drawing away and looking up at him through her tears*): Thou meanest that the Roman will pardon our son?

ZACCHAEUS (*leading her to bench where he seats her, ignoring her question*): If tears there are to be, it is for me to weep.

PATRICIA: Nay, little didst thou care for the lad. Thou wast ever given to thy business. (ZACCHAEUS *accepts her words with dull resignation, as if he had already suffered to the limit of his capacity.*) 'Twas I who cared for him; 'twas I who loved him. (*She weeps again, this time in self pity.*)

ZACCHAEUS: Then must thou be brave.

PATRICIA (*startled, looks up quickly at her husband*): Tell me not thy journey was in vain.

ZACCHAEUS (*hopelessly*): For once it seems the Roman court will not be moved by wealth nor name.

PATRICIA: Thou didst have audience with Pilate?

ZACCHAEUS: Even so, the governor readily gave me ear.

PATRICIA: Was he not moved to leniency by thy petition?

ZACCHAEUS: His heart was touched, but the law he could not change. (*He slumps despairingly in his seat.*)

PATRICIA: Thou didst remind him that gold means nothing to us?

ZACCHAEUS: He listened not. "A murderer self-confessed," said he, "must die a murderer's death."

PATRICIA: But Thaddeus meant it not. (*She grasps her husband nervously by the arm.*) Thou didst tell Pilate 'twas said in a moment of despair?

ZACCHAEUS: Thus spake I and the governor summoned the lad, but Thaddeus refused to speak.

PATRICIA (*frightened*): Tell me not he was silent when speech might mean escape from death.

ZACCHAEUS: A strang sullenness possessed him.

PATRICIA: Think you he careth not to live?

ZACCHAEUS (*sorrowfully*): His look was that of one who hath drunk life to the dregs and hath found it bitter.

PATRICIA (*protesting with real sincerity*): That cannot be, Zacchaeus. Through these years he hath had all that wealth and culture could bring.

ZACCHAEUS: Mayhap 'tis for that very reason life palls upon him. Like a child he wearies of life's playthings and casts them all aside.

PATRICIA: Why this should be I cannot understand. His home, his learning, e'en life itself were his from thee. He owes thee much, Zacchaeus.

ZACCHAEUS (*flinches, draws away, rises to his feet, and speaks bitterly*): His indebtedness to me, Patricia, consists of naught save a character like unto that of Barabbas.

PATRICIA: Thou shalt not speak thus, my husband.

ZACCHAEUS: Nay, I cannot repress the truth which rankles in my breast.

PATRICIA (*rises, and moves toward* ZACCHAEUS): 'Tis not the truth! Thou shalt not so much as think it.

ZACCHAEUS (*staying her with a gesture*): Dost choose to forget the charge thy son flung against his sire in thy very presence?

PATRICIA (*in half-hearted protest*): Oh my husband, 'twas said in a fit of anger.

ZACCHAEUS (*speaking with conviction*): Nay, Patricia, 'twas said in honest condemnation of a worthless life. Thaddeus is right. If either of us should bear the name of thief, 'tis I. Sheltered by my office and the Roman court, I have drained the purse of rich and poor alike.

PATRICIA (*obliged to recognize his guilt, sinks on stool at his feet and sobs*): Oh my husband, my husband.

ZACCHAEUS: Nor is that all. Oft when our Thaddeus was but a lad I took him to the place of toll that he might see his clever father at work and admire the more. Oh God, I know it now. If thief he is, 'tis I who made him so. (*Rises, goes to rear right.*)

PATRICIA (*conscience-stricken*): Nay, nay, Zacchaeus, mine is the greater blame; I am the guilty one. 'Twas I who spurred thee on to reap where thou hadst not sowed.

ZACCHAEUS (*without heeding* PATRICIA, *he draws a dagger from his garments and speaks as if to himself*): This blade is keen. (*He fingers the blade a moment.*) A stroke and I shall end remorse.

MATTHEW (*enters through door at right, speaking joyously*): Hail, hail my friend. Behold I bring thee good tidings of great joy.

ZACCHAEUS (*replacing dagger, he steps forward to meet his friend, thereby shielding* PATRICIA *who passes to rear of bench wiping her eyes*): What news hast thou, friend Matthew, that could bring cheer to this household?

MATTHEW (*aware of the tense situation into which he has come, purposely keeping note of joy in his voice*): Jesus of Nazareth passeth this way and would dine with thee.

ZACCHAEUS (*indifferently*): The teacher who summoned thee from the place of toll?

MATTHEW: Aye, the same. And great was my joy when his consent was given that I might seek audience with thee.

PATRICIA (*stepping forward with forced composure*): Wilt thou not be seated, Matthew? And thou, Zacchaeus. (MATTHEW *takes bench while the other two occupy the stools at his right and left.*) Then thou deemest it a favor, Matthew, that his Galilean carpenter whose companions smell of the sea should dine with us? (*pride in her voice and bearing with a bit of disdain evident*)

MATTHEW: Woman, what knowest thou of him? (MATTHEW *purposely leads* PATRICIA *to think of something other than her own trouble.*)

PATRICIA: Enough, perchance, to bring in question the social honor of his presence as a guest in our household.

MATTHEW: Thou hast listened to the talk of the Jerusalem Pharisees?

PATRICIA (*contemptuously*): Aye, and have heard how the Nazarene consorts with Mary Magdalene and her kind.

MATTHEW: Said they naught, Patricia, of the Master's teaching?

PATRICIA (*indifferently*): Naught save that 'twill lead to the violation of your Jewish customs, which concerns me not.

MATTHEW: Zacchaeus, thou hast an ear for news. What is being said at the place of toll? (ZACCHAEUS *has been gazing off into space, his head in his hands, scarcely listening. He is startled and hesitates before speaking.*)

ZACCHAEUS: About thy teacher?

MATTHEW: Aye.

ZACCHAEUS (*indifferently*): In general the talk is favorable to the Nazarene.

MATTHEW: Then it follows not the thought of the Pharisee?

ZACCHAEUS (*disinterestedly*) Rather, the suspicion is abroad that the Pharisee waxes jealous of the following of this Jesus.

MATTHEW: Aha! What more?

ZACCHAEUS (*speaks with an effort*): 'Tis thought that the Pharisee is fearful lest the loss of his influence over the people lead to his loss of prestige with the Roman.

MATTHEW: Then the Master has great influence with the people?

ZACCHAEUS (*trying to make the best of a hard situation*): Some think of him as a teacher with authority such as no Pharisee possesses. Others regard him with something of the reverence they hold for the prophets of old. And some even think that the cloak of Elijah has descended upon him.

MATTHEW (*trying to rouse interest in* ZACCHAEUS): Would that I might tell thee what the Twelve think!

ZACCHAEUS (*his curiosity aroused*): I have heard that the Zealots, knowing him to be a descendent of David, would make him king of Israel. Do the Twelve think he will be king?

MATTHEW: More than that, Zacchaeus, far more; but what, I cannot tell thee. The Master has bid us tell no man.

PATRICIA (*with interest in voice and manner*): Matthew, tell us this if no more: what is there about this Jesus that claims thy allegiance?

MATTHEW: Kingly qualities the Master has, 'tis true. I wonder not that the Zealots think of him as king. His is a personal magnetism that draws men to him. The day he chose the Twelve, five hundred men and more were waiting, eager for the chance to follow, yea, to die for him.

ZACCHAEUS: Why is it, think you, that men are attracted to him?

MATTHEW: There is about his person the suggestion of power, limitless power that could move mountains into the sea if need be. But his kingliness consists of more than power. Thou, Patricia, art a mother and well couldst thou understand what suffering would be thine if litfle Miriam were sick unto death. Would that thou might have seen Jesus at the home of Jairus. The neighbors were a hopeless lot, filling the house with their weeping and wailing. Only Jesus seemed to know what that mother was suffering—knew her need of quiet. So he drove them all out. Then with that calm assurance that always brings with it the hope of recovery, he entered the sick room. The little one lay on her couch, still and pale. He leaned over her and took her hand that she might feel the kindly warmth of his life. Then in a voice whose pentrating clearness that mother will never forget, he summoned the damsel back to new life. (*warmly*) The Master has power, Patricia, but more than that, he has sympathetic understanding of a mother's heart.

ZACCHAEUS: Clearly this Jesus of Nazareth is no ordinary man, Matthew, and well can I see the reason for his fame. But thou hast not yet told us what it was that first caused thee to follow him.

MATTHEW: Thou art truly interested to know, art thou Zacchaeus?

ZACCHAEUS: More than words can say.

MATTHEW: And thou wilt not consider my words as reflection on thee should I speak frankly of myself?

ZACCHAEUS: At the place of toll thou knowest well, Matthew, we were ever honest with each other, no matter what our treatment of other men. (*His head drops at thought of his dishonesty.*)

MATTHEW: Well, then, if thou wilt have it, the thing which first drew me to him was his fearless honesty. Dost remember, Zacchaeus, how I loathed myself as I practiced deceit day after day at the place of toll? 'Twas not so much that I violated the law of Moses as 'twas that I was untrue to my ideal of manhood.

ZACCHAEUS (*nodding to show his understanding*): Oft thou didst say as we talked, "Would that I might be as honest with all men as I am with thee, Zacchaeus."

MATTHEW (*with animation*): Aye, and well I knew it could be had I the will to break

away, but neither the courage nor the strength were mine, not till I met Jesus!

ZACCHAEUS: At the time 'twas thought thy leaving was most hasty and ill considered.

MATTHEW: One look into the Master's clear, honest eye told me, somehow, that he understood. He knew I was no better than a common thief, yet he knew how I longed to live an honest life. Those words of his, "Come, follow me," brought me the courage and strength I was lacking. (*He springs to his feet.*) Oh my friend, at last I have broken away from that deceitful self. Now through his help I am an honest man!

ZACCHAEUS (*with eager humility*): Thinkest thou, Matthew, that thy Master would help me even as he has thee?

MATTHEW: 'Tis for that very reason, my friend, that I would have him meet thee.

ZACCHAEUS: But thou knowest not the depths to which I have sunk.

MATTHEW: I know this, Zacchaeus, that there is in my Master none of the haughty disdain for the unfortunate that lives in the hearts of those who pretend to be good.

ZACCHAEUS (*with pathetic eagerness*): Thinkest thou he will help a man who hath not only robbed the poor, but made of his own son a thief?

MATTHEW: Zacchaeus, thy plight is indeed a desperate one. The Roman Centurian, who but now sought help of Jesus for his servant, hath told me all.

PATRICIA: Then thou knowest all? Thou knowest all, yet hast thou come with thy word of cheer! Truly, Matthew, there is none like unto thee in Israel.

MATTHEW (*humbly*): It is my new Master's influence. Could I forsake thee now in thy so great sorrow? (*He unites their hands, withdrawing to the window where he stands looking out into the court yard.*)

ZACCHAEUS (*greatly moved, searches* PATRICIA'S *eyes, seeking answer to his question*): Wouldst thou mind, Patricia, if I should restore fourfold to those whom I have wronged, e'en if I should divide the half of my goods among the poor?

PATRICIA: Nay, my husband, I should not mind. For it I would but love thee the more.

ZACCHAEUS (*turning to* MATTHEW *at window*): Matthew, thou hast not said whether thy Master would help a man who hath sentenced his own son to knavery and death? (*his hope rising through sorrow and guilt*)

MATTHEW (*coming forward*): Wherever Jesus finds true sorrow for the doing of that which is wrong he is quick to forgive.

ZACCHAEUS (*seats* PATRICIA *at his right on bench as* MATTHEW *seats himself on the stool at the right*): Then he will help us to put off this burden which weighs upon us because of our wrong doing?

MATTHEW: Aye, and if I mistake him not, the greater love will be thine for it, "To whom much is forgiven the same loveth much," says Jesus.

PATRICIA (*hope rising in her heart and voice*): Oh Zacchaeus, perchance the Master might be persuaded to see our Thaddeus. Matthew, thinkest thou he would visit the lad in prison?

MATTHEW: He speaks of God as a father and likens him unto a shepherd who leaves the flock to go out into the night, seeking the sheep which is lost. I cannot think that prison walls would give him fright.

ZACCHAEUS (*eagerly*): Thou wilt ask him for us, Matthew?

MATTHEW: 'Twould be better far that the request should come from thee. And thou shalt have the opportunity. Hast forgotten that the Master bid me ask if he might dine with thee?

PATRICIA (*the hope of a mother's love in her voice*): If he would be so good as to see our Thaddeus! Then might our son know the love and the joy there is in life. Then Pilate might be moved— (*She is interrupted by the entrance of* REBECCA *with* MIRIAM *who trips across the room to her father.* REBECCA *passes slowly and inquisitively past* MATTHEW *across room to exit at left.* MIRIAM *seats herself on her father's knee.*)

MIRIAM: Oh, Father, Father, dost know there is a great band of pilgrims coming this way?

ZACCHAEUS: Aye, my daughter. Thou seest Matthew here? (MIRIAM *nods.*) He has come on ahead to ask that Jesus might dine with us.

MIRIAM: Jesus wants to dine with us? Oh Father! Father! (*Claps her hands for joy.*)

PATRICIA: Why, Miriam, what knowest thou of Jesus?

MIRIAM: I have seen him, Mother. Just now as we came home we passed many pilgrims seated by the way. Then we saw many mothers taking their children to a man who took them in his arms and spoke kindly to them. I took Rebecca's hand and we went toward him. When he looked at me his eyes were so kind I went right up to him. He put his hand on my head and asked God to bless me and to help me to be kind and good.

ZACCHAEUS (*strokes her hair fondly*): May God indeed so bless you, my daughter. But how knew you it was Jesus?

MIRIAM: Who else could he be, Father? His name was on everyone's lips.

ZACCHAEUS (*turns to* MATTHEW *to ask earnestly*): Matthew, thinkest thou he will give heed to us?

MATTHEW: Of that, my friend, I have no doubt.

MIRIAM (*rising and tugging at her father's hand*): Come, Father, for Jesus even now may be passing by. (ZACCHAEUS rises, as *do* MATTHEW *and* PATRICIA, *and is led toward exit at right.*)

CURTAIN

Act Three

TIME: *Early afternoon on the first Easter.*

SCENE: *The same. As the curtain rises* PATRICIA *and* MIRIAM *are seen seated on the bench at work on a piece of fine linen.*

MIRIAM (*looking up from her work to her mother*): *Mother, why art thou so careful with thy stitches?*

PATRICIA (*pausing to answer*): 'Tis because this is such beautiful linen my daughter, and should have nothing but the finest work on it.

MIRIAM: But men are so careless of their cloaks, Mother. Dost not remember how Thaddeus would bring his home all dusty and dirty?

PATRICIA (*sighs, looking into distance, then face brightens*): Aye, Miriam, but this cloak is for Jesus and naught is too fine for him. (*Turns again to her work.*)

MIRIAM: Thinkest thou he will wear it when he is at Jerusalem and worships at the temple?

PATRICIA: It is my hope that he will wear it not only on feast days at the Holy City, but every day wherever he may chance to be.

MIRIAM: But Mother, thou hast not seen the crowds that press against him. (*Picks up garment and presses it to her cheek.*) They will be sure to crush and soil it.

PATRICIA: 'Twill be enough, my daughter, if it protects the Master even in the least way.

MIRIAM (*after a moment of thought lifts her eyes hopefully to her mother*): Perchance Jesus may wear this when he visits our Thaddeus in Jerusalem.

PATRICIA: 'Twas his great kindness to Thaddeus that prompted me to make this cloak for him.

MIRIAM (*looking at garment and sighing*): It must have been a great, great kindness, Mother, to have caused us so very much work.

PATRICIA: And so it was. The words Jesus spoke to him made him want to live nobly and grow in usefulness.

MIRIAM: Did Jesus make Thaddeus want to be a fine, splendid man like my father?

PATRICIA (*startled and hesitant*): Aye, something like that, my daughter.

MIRIAM (*working with new energy, nodding her head in emphasis as she speaks*): Then Jesus shall have the best cloak we can make for him. (PATRICIA *quietly wipes her eyes. A moment of silence.*) Why is it, Mother, that my father comes not home?

PATRICIA: 'Tis because he is celebrating the Passover at Jerusalem with Matthew and the other disciples of Jesus.

MIRIAM: Thinkest thou he will come soon?

PATRICIA: Aye, quite soon, for the feast days were ended on yesterday.

MIRIAM (*anxiously*): Then should he have been here this morning. (*putting down her work*) Mother, why doth he not come?

PATRICIA: Thou art too anxious, my daughter. It may be that he is delayed by the Roman court where he considers affairs of business with Pilate, the governor.

MIRIAM (*hearing voices and going to window at rear*): Mother, why is it that the space beyond our walls is filled with poor people?

PATRICIA: The kindness which thou hast ever found in the heart of thy father hath brought this to pass, my daughter.

MIRIAM (*running to her mother*): Then they have learned to love him?

PATRICIA: Their love is akin to worship. And 'tis not to be wondered at, Miriam, for thy father has traveled far and wide over the countryside. Where there has been sickness, he has brought healing ointment and herbs. Where there has been suffering from lack of food, he has replenished the empty barrels with meal. And when he could, he has furnished the men standing idle in the market place with work. Jesus hath wrought a change in our household my daughter. And even as he hath brought peace and joy here, now thy father is bringing sunshine there where naught but shadow was before. (*Enter* REBECCA, *excitedly.*) What is it, Rebecca?

REBECCA (*wringing her hands*): Oh woe woe is me! Something terrible hath happened.

PATRICIA: Calm thyself, Rebecca, and tell me quickly! (*Rises and goes to* REBECCA *shaking her anxiously.*) Is it to Thaddeus or Zacchaeus?

REBECCA (*shaking with excitement and fear*): Nay, nay, my mistress, naught was said about them.

PATRICIA (*leading* REBECCA *to stool at right and seating her*): Then be seated here and gather thy wits about thee, till thou can tell me who said it and what it was they said.

REBECCA (*gasping*): 'Twas the poor outside the gate that said it.

PATRICIA (*calming her*): Come now, Rebecca thou art too much given to listening to gossip. Thou must not let idle talk excite thee.

REBECCA (*with increased agitation*): But our lives are in danger! We are all to be killed!

PATRICIA (*as* MIRIAM *clings to her,* PATRICIA *laughs with relief*): What are they saying now? Have they forgotten that the Roman rules and peace prevails everywhere?

REBECCA (*protesting with frightened seriousness*): Nay, but word is come straight from Jerusalem that all followers of Jesus are to be imprisoned and slain.

PATRICIA: What utter folly! Who, thinkest thou, would bring harm to such good people as give heed to that noble man?

(Continued on page 52)

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR APRIL

*By Dorothy D. Kurzenknabe**

April! It instantly suggests two things; Easter and spring. Then there is spring housecleaning and perhaps a moving day, if you live in a city, and both of these interests are very likely to figure largely in the child's thoughts during this month.

From these various avenues of approach what shall our Sunday programs include? Perhaps our first consideration is to formulate some rather clearly defined objectives. These will be based on the present interests of the group, its needs, and present and past experiences.

Spring to the adult symbolizes new life and new hope. To the little child these may be real. The bursting buds, the mating birds, the soft earth, the warmer winds all bring a very new life to him as he goes along from day to day observing, wondering and exclaiming.

Every Sunday school teacher is deeply concerned in the worship experiences of her children. Spring revelations provide frequent and enriched opportunities for worship. Here we have, then, the determining factors for one objective:

To provide or create more frequent moments of worship with enriched and active appreciation.

If the life of Jesus has been embodied in our program material, Easter rather climaxes that interest. Not the Easter bunny with its alarming popularity, but the triumphal entry into Jerusalem, and Christ blessing little children. It was a time of great rejoicing and happiness, for it was the occasion when Jesus proved himself the loving friend of little children. There is an analogy between that event, and the return of spring, when the Heavenly Father proves again his love and care for us in the beauties of nature. Such a line of thought gives us added objectives:

To stimulate joyous appreciation of the world about us.

To strengthen the love and understanding of God, the Heavenly Father.

By what means can these objectives best be carried over into the lives of our children?

Suggested Activities

(1) Out of door walks to a park, wooded spot, farm, or a nearby back yard.

These walks and excursions will be more valuable and satisfying if some conversation is held before going out. The teacher may stimulate discussion by such questions as these:

Why do you suppose we are going out?
What do you think we shall see?
What shall we watch for?

After the responses have been given the teacher may continue: "What are some of the things we have to think about to keep us happy when we go out together, this way?" This should stimulate some discussion regarding voices, pushing and crowding, walking on the sidewalks, and whatever rules are necessary to observe in such an occasion.

(2) Live pets, such as a hen and baby chicks, rabbits, guinea pigs, or birds, may be brought into the room.

These are sure to arouse good interest in the group and stimulate questions which lead to art expression, dramatic play, and frequently choice prayer or worship experiences.

If pets are brought in, proper preparation should be made for them. They should have a comfortable, safe place to be kept, and food and water provided. A pet cage three by three feet in size, standing about two feet from the floor, with a removable tin tray, sides made of fine mesh wire or screening, one side of which lifts up, is a fine addition to the church school equipment.

(3) A surprise package containing spring flowers, budding branches, or cocoons may be brought to the group.

Allow the children to feel the package, cautioning them to handle it carefully if necessary, and help them to judge such points as its weight, its size, whether it rattles, etc. The surprise element may be carried on until all have had a turn to guess the contents. Then it may be unwrapped allowing different children to help. One takes off the string, another unwraps the outside paper, and the process continues until the object may be seen.

(4) The teacher may initiate a conversation by telling what she saw on her way to the church. The children will want to tell what they saw, too.

(5) Questions which are thought-provoking may be asked by the teacher, to direct the trend of conversation. "How did the wind feel when it blew on you this morning?" "Why didn't we have to wear galoshes today?"

(6) Pictures of spring shown to the group will often stimulate conversation.

(7) Songs or verses which the teacher chooses as an introduction to the topic to be discussed may be given. This of course is a more formal approach, but is often effective, and sometimes the only means of introducing a new thought.

Suggested Program

ONE HOUR SESSION

(*Time distribution*)

FREE ACTIVITY (free choice of materials) twenty minutes

WORSHIP { conversation, songs, offering, prayer expression } fifteen minutes

RHYTHMIC ACTIVITY AND REST { representative play, dramatization, activity games, free music interpretation } ten minutes

STORY AND HANDWORK fifteen minutes

ONE AND ONE-HALF HOUR SESSION

FREE ACTIVITY twenty-five minutes

WORSHIP { conversation, songs, prayer } twenty minutes

RHYTHMIC ACTIVITY AND REST ten minutes

STORY AND HANDWORK twenty minutes

GROUP PERIOD { conversation about story verses, offering } ten minutes

DISMISSAL five minutes

Suggested Materials for Program Building

SONGS:

"'Tis God Who Sends the Spring" (See accompanying music)

(The following from *One Hundred and Forty Folk Songs*, Davison and Surette)

"Tirra Lirra Lirra"
"My Garden I Did Plant"
"Your Rake and Shovel and Wheelbarrow Bring"
"Who Made Ocean, Earth and Sky"
"God Our Father Made the Daylight"

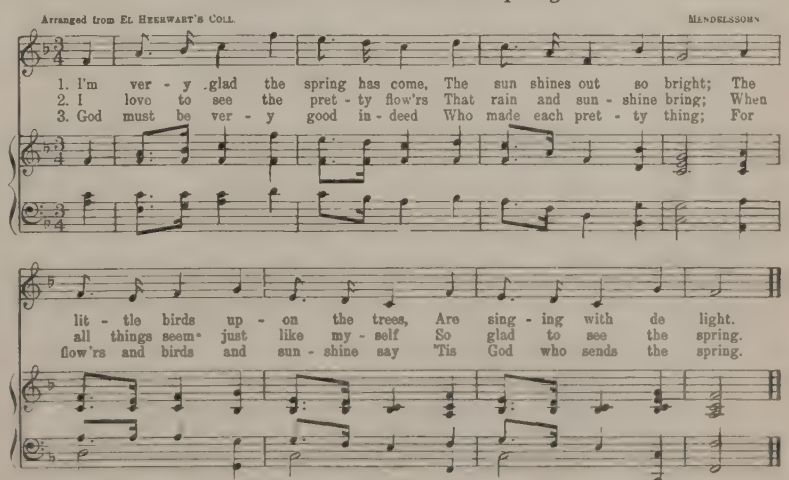
(The following from *Songs for the Little Child*, Baker and Kohlsaat)

"Sing Bluebird Sing"
"Robin Redbreast"
"Lo Cold Winter Days are Past"
"All Things Bright and Beautiful"
"Hear the Wild Wind Whistle"
"Little Bird and Flower and Bee"

Songs on children's leaflets in the denominational courses

PICTURES:

"The Spring Song" Glucklich
"Song of the Lark" Breton
"The Angelus" Millet
"Feeding Her Birds" Millet

'Tis God Who Sends the Spring

Arranged from EL HEERWART'S COLL.
MENDELSSOHN
1. I'm ver - y glad the spring has come, The sun shines out so bright; The
2. I love to see the pret - ty flow'rs That rain and sun - shine bring; When
3. God must be ver - y good in - deed Who made each pret - ty thing; For
lit - tle birds up - on the trees, Are sing - ing with de light.
all things seem just like my - self So glad to see the spring.
flow'rs and birds and sun - shine say 'Tis God who sends the spring.

From *Melodies*. Used by permission of Leyda Publishing Co., Wapello, Iowa.

*Director of Kindergarten, First Methodist Episcopal Church, Evanston, Illinois.

Incidental magazine pictures of spring
Jessie Wilcox Smith's spring pictures
Denominational leaflet pictures

VERSES:
"Who Has Seen the Wind?" Christina Rossetti
(The following from *A Child's Garden of Verses*, Robert Louis Stevenson)
"In the Heart of a Seed Buried Deep So Deep"
"I Saw You Toss the Kites on High"
"The day is Thine and the night also is thine,
He maketh his sun to shine,
He causeth to come down for you the rain,
He giveth drink to every beast of the field,
He hath made everything beautiful."

STORIES:
(The following from *Beginners' Book in Religion*, Edna Dean Baker)
"Danny's Garden"
"The Runaway Bunny"
"A Journey with the Wind"
"Out of the West"
(The following from *Beginners in God's World*, Elizabeth McE. Shields)
"What Merichild Saw"
"What Betty Learned"
"The New Home"
Material from denominational quarterlies and children's leaflets.

PRIMARY WORSHIP SERVICE FOR APRIL

*By Myrtle I. Milford**

Growing out of class discussions, have several children appointed by each class help make the primary room beautiful for the Easter month. Let them come to the church on Saturday to work with teachers and superintendent. Flowers will constitute the greater share of the decorations. Use Easter or spring posters that classes have been making, and pictures that will help make the room lovely. Avoid "over-doing" the decorations, using living flowers or greens instead of artificial ones.

Aim: To help the children feel joy at the awakening of life in the spring, and in the resurrection of Jesus; to help them know that because Jesus is alive and will live forever, he can always be their friend and helper.

April 6

QUIET MUSIC: "The First Easter" Chopin.

LEADER: Our department looks so springlike this morning. Let us sing the song that tells us who brings the flowers to life again.

HYMN: "'Tis God who Sends the Spring" (*See music in beginners' suggestions*)

SCRIPTURE: Ecc. 3:11-12a
Song of Solomon 2:11–13a
(This may be given by the whole group or by classes)

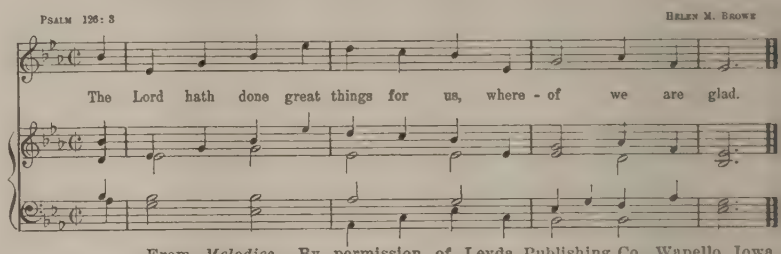
PRAYER BY LEADER: We thank you dear Father for the beautiful springtime. We are glad that all nature is awakening. We are thankful that Jesus came back to life at Easter time. Help us to make people as happy as the flowers make us. Amen.

Prayer Response by Group:

The Lord hath done great things for us whereof we are glad.
O sing unto the Lord a new song
For he hath done marvelous things.

HYMN: "Nature's Message" (Page 100 Primary Quarterly, Winter Quarter, Christian Board)

POEM (by individual or class): "Little Brown Bulb"



—From *Melodies*. By permission of Leyda Publishing Co., Wapello, Iowa.

(Primary Quarterly, Course II, part II. Graded Lessons, The Graded Press)

DRAMATIZATION: "Awakening of Hidden Life" (Found in *Primary Methods for the Church School* by Alberta Munkres)
(This dramatization to have been worked out by one of the classes during its class periods.)

OFFERTORY: Quiet music same as prelude.

PREPARATION FOR OFFERING (*prayer*):

Dear God we thank thee for the gifts
You send us in the spring,
The crocuses and tulips
The birds that gaily sing;

To show our thanks, O God to thee
We, too, have gifts to bring
We lay them on thy altar
And like the birds, we'll sing.

OFFERING PRAYER: "A Gift from Children," *A First Book in Hymns and Worship*, Thomas.

HYMN: "Hark the Bells on Easter Day" Verses 2, 3, and 4 (Appendix D No. XIV, Primary Course I, part II. Graded Lessons, The Graded Press)

ADDITIONAL HYMNS
"All things Bright and Beautiful"
"Tell me the Stories of Jesus"
"Birds and Butterflies" *A First Book in Hymns and Worship*, Thomas
"Blue Sky Soft and Clear" *Song and Play for Children*, Danielson and Conant
"Easter Song," *Child's Garden of Song*, Thomas and Sneath

April 13
Palm Sunday

If possible have some palms in the primary room and still better, a palm branch for each child. Follow the order of worship given for April 6. Use the second verse of "Tell me the Stories of Jesus." To take the place of the dramatization on April 6th, use the following:

Have a large copy of Plockhorst's picture "The Triumphal Entry" in the front of the room. As the children sing the second verse of "Tell me the Stories of Jesus," let them walk around the room waving their palm branches, and then gather about the picture. As they stand there, almost a part of the picture, have a soloist sing "Hosanna, Loud Hosanna." The superintendent will read the Scripture verses about Jesus entering Jerusalem. Before the children go to their chairs, let them say the two verses of the song, "Jesus, Friend of Little Children" printed herewith. The whole service should be conducted in a quiet, reverent, and worshipful way.

Jesus, Friend of little children,
Be a friend to me;
Take my hand and ever keep me
Close to thee.

Teach me how to grow in goodness
Daily as I grow;
Thou hast been a child, and surely
Thou dost know.

—Walter J. Mathams

April 20
Easter Sunday

QUIET MUSIC

LEADER: Why is our room especially love this morning? Why did we want it so beautiful with flowers and pictures? This is very special day for people who love Jes all over the world. It is the day when love especially to think of him and hon him. It is a day, too, when we love thank God for the return of spring wi the flowers and birds and longer days which to play out-of-doors. Shall we s thank you to God for Jesus and for t spring?

Response: "The Lord Hath Done Gr Things for us"
(*See accompanying music*)

LEADER:
For lo, the winter is past,
The rain is over and gone;
The flowers appear upon the earth
The time of the singing of birds is come

Response: "The Lord Hath Done Gr Things for Us"

LEADER: He hath made everything beaut in its time.

Response: "The Lord Hath Done G Things for Us"

LEADER: The Easter Story. (Retold in pecially fine fashion in Edith McDow *A First Primary Course for the Vaca School.*)

Response: "The Lord Hath Done G Things for Us"

PRAYER: Led by adult leader

OFFERING SERVICE

April 27

Use the outline suggested for April 6
For the special feature tell a spring s
In the April number of *The Pilgrim Ele tary Teacher, The Elementary Magazine, The Children's Leader* are new spring ries of merit. The lovely story, "The Who Discovered the Spring," found in den's *Why the Chimes Rang and Stories* may be adapted for primary chil by shortening it a bit.

Allow a few minutes for the joy of sin well-known spring songs.

*Lakewood, Ohio

"A coat of many colors"

This illustration (very much reduced from the original) gives an idea of the attractive material we offer for coloring and other handwork in connection with the **Graded Lessons.** This set is simple and practical and designed for supplementary use in the Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is **all** prepared, with Handbook of instructions for the teacher.

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HAND WORK

JUNIOR DEPARTMENT PROGRAMS FOR APRIL

*By Florence E. Norton**

Worship Materials

ICTURES: "Triumphal Entry," Plockhorst
"Christ Blessing Little Childen," Hofmann, Eastlake, or any preferred painting of this subject.
"Women at the Tomb," Enders
Any other pictures of Jesus' life that seem desirable.

OTE:—All of these pictures may be ordered from the Perry Picture Company, Malden, Mass., in a large size (ten cents) and smaller size for individual use (two or four cents). If it is possible to have them, the individual pictures for each child will greatly help in the study of the pictures.

YMNS: "Tell Me the Stories of Jesus"
"Fairest Lord Jesus"
"Christ the Lord is Risen Today"
"The Day of Resurrection"

Suggestions

April brings to us this year that great estival of joy, Easter. Whether it will have ny spiritual meaning for junior boys and irls will in most cases depend upon the dults in their world. For many it will mean ast good times, new clothes, and gifts. These re not wrong, of course; on the contrary ney are good, but if that is all that Easter eans to a junior, his loss is very great, for e has missed the meaning of one of the reatest experiences in our Christian faith. /hen we remember, too, that uncounted numers of juniors must depend upon the church chool for anything more than a materialistic onception of Easter it is a sobering thought. is still more sobering to reflect upon the act that with our tendency to put on speial programs at Easter, requiring drill on ew songs, and preparation of special numers, often not of a very worthy nature, the hurch school, too, is in danger of failing ne junior.

Shall we put first things first this year, nd make our primary purpose that of giving uniors an experience of Easter that will ave spiritual meaning and significance for iem?

Perhaps the first essential to such an xperience is that the leaders shall have a piritual conception of the Easter season. ead again the story of Jesus in one of the ospels; read it two or three times. In *hrist in the Poetry of Today* there are some lections that, read and pondered upon, will ake the Easter season a richer one to the ader. Holding some time each day for an nhurried time of devotional reading and rayer is the best of preparations for the ne who seeks to lead a group of juniors into spiritual experience of this great festival the church year.

Try to maintain in the junior group an mosphere of quiet, unhurried joyousness, that the boys and girls coming from the ver-stimulating atmosphere of today may nd in the house of God that which rests nd quiets them. This does not mean inctivity—they will of necessity be doing any things, but in the inner quiet and piritual poise of their leaders they will find e rest they need and unconsciously crave.

The room may express the great joy of the pringtime and the promise of new life which aster brings to all of us. Talk with the upils about the decoration of the room, ing sure to keep plans very simple, then t them have the matter in charge. Spring owers or plants and some pictures of spring ill be enough. If any of the older juniors njoy poster making they may make an aster poster for the front of the room.

If Easter and springtime stories, Easter poems, and stories about Easter in other lands can be found in attractive form for juniors, they may be put on the tables for the juniors to read during the pre-session period.

Juniors like to gather round the piano and sing informally. If the pianist will be on hand early the new songs may be learned by the early comers. This will help when the entire group is learning the song.

So many junior superintendents find themselves compelled to prepare a special program as their contribution to an all school program. It is for this reason that the hymn "Tell Me the Stories of Jesus" with its related Scripture stories is suggested. First it will serve as a means of recall of events of Jesus' life, and then it may be used as the junior's contribution to the general program.

April 6

Make this service a very informal one of conversation, picture, and song. The song "Tell Me the Stories of Jesus" is intended to serve as a means of recalling stories about Jesus. Have ready, attractively mounted, the pictures that are to be used.

Let any early ones who have had a chance to go over the song sing it to the group, or let the entire group try it. Many juniors will know it. Stop for a reading of the first verse. Ask whether any can recall stories of Jesus. Let them tell them briefly. Ask what story the second verse is about. If some one knows it let him tell it. Find the reference (Mark 10:13-16) and have it read.

Show a picture of Christ blessing the children giving time to look at it and enjoy it. Tell how much little children enjoy this picture and ask the juniors why they think they do.

Sing the other verses of the hymn, recalling the stories, finding and reading the references (Luke 8:22-25; Mark 11:1-10) and studying the pictures.

In closing this part of the service have the hymn sung again, without using the pictures or references. Sing it very softly. Follow this by prayer asking for help to be like Jesus, kind and helpful, obedient, brave, and strong.

OFFERING SERVICE (*led by a junior*):

Leader: Every good gift, and every perfect gift is from above, coming down from the Father

Response: Freely ye have received, freely give

Offering Dedicated (prayer song by group):
We give thee but thine own,
Whate'er the gift may be:
All that we have is thine alone,
A trust, O Lord, from thee. Amen.

CLOSING SONG: Have some one sing "The Day of Resurrection." Precede the singing with the statement that there is an interesting story about the hymn which will be told the next week.

April 13

PREPARATORY PERIOD

The worship service for the day consists largely of a responsive service based on the song "Tell Me the Stories of Jesus." It will be necessary at this time to select those who are to read the Scripture references after the verses. Note that the verses are given in different order, than in the book, the one about the triumphal entry coming last. It is done in this way in order to lead up to the story of the triumphal entry, which the leader will tell as part of the worship service.

During this preparatory period time must be taken to learn the hymn "The Day of Resurrection" and to sing the other hymns which are to be used in the Easter service next week.

Begin with an informal period of singing, using "Fairest Lord Jesus" and "Christ the Lord is Risen Today." "Tell Me the Stories of Jesus" can also be used if the children were not very familiar with it before its introduction the last week. Use "The Day of Resurrection" last.

Have the hymn played through once. Let them read the words silently (use verses 1 and 3). Have someone sing it through. Then tell them the story.

STORY: "The Day of Resurrection"

The hymn was written by John of Damascus about 750 and translated by John McNeale in 1862. (Be sure your juniors know what translated means.) Tradition has it that John of Damascus had already written one chant which was used in the churches before Easter. One Easter eve he was in Athens. He followed the people into the great church there. It was a wonderful procession, the priests and king and queen leading. They were to have a long service, almost until midnight, and then were to go out into the square to wait for the coming of Easter.

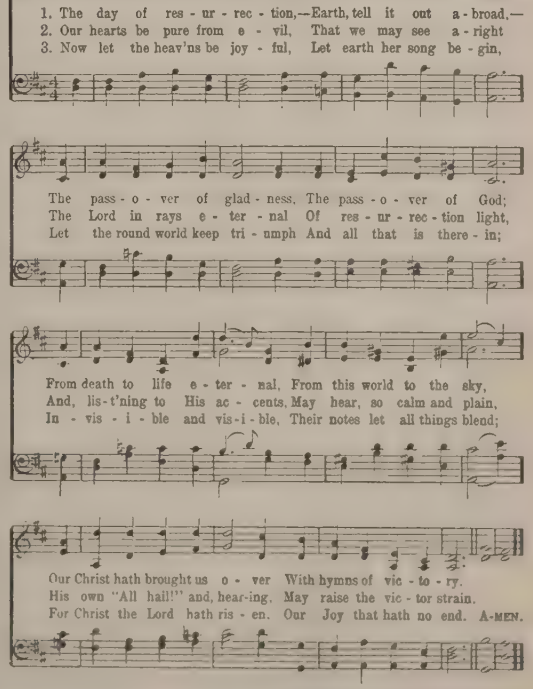
When John of Damascus entered he found the church filled with people, solemn and

The Day of Resurrection

Lancashire. 7. 6. 7. 6. D.

John of Damascus, circa 750.
Tr. by John M. Neale, 1862.

Henry Smart, 1836.


1. The day of res - ur - rec - tion,—Earth, tell it out a - broad,—
2. Our hearts be pure from e - vil, That we may see a - right
3. Now let the heav'ns be joy - ful, Let earth her song be - gin,
The pass - o - ver of glad - ness, The pass - o - ver of God;
The Lord in rays e - ter - nal Of res - ur - rec - tion light,
Let the round world keep tri - umph And all that is there - in;
From death to life e - ter - nal, From this world to the sky,
And, lis-t'ning to His ac - cents, May hear, so calm and plain,
In - vis - i - ble and vis-i-ble, Their notes let all things blend;
Our Christ hath brought us o - ver With hymns of vic - to - ry.
His own "All hail!" and, hear-ing, May raise the vic - tor strain.
For Christ the Lord hath ris - en. Our Joy that hath no end. A-MEN.

—Courtesy, E. O. Excell Co.

*Director of Children's Work, Presbyterian hurch in the U. S. A., Philadelphia, Pennlvania.

quiet. The priests were softly singing the chant he had written. When the service was over the people, led by the king and queen, went out into the square and then the priests and the king and queen mounted a platform that had been built for them, to wait for the coming of the Easter day. The priests still softly sang the solemn chant. John of Damascus watched the people. Each one carried an unlighted candle and he could see that they were eagerly expecting something.

Suddenly a cannon boomed! The midnight hour had come. In a moment the bishop rose and lifting high the cross he carried, he cried, "Christ is Risen!" "Christ is Risen!" Then the people took up the cry, calling one to another, "Christ is Risen!" A priest went among the people with a light from which they could light their candles. Each one, as his candle was lighted, turned to light that of another. Soon hundreds of candles were burning and there was joyous shouting until daybreak.

John of Damascus watched and listened. Then he knew that he must write another hymn. The solemn chant was not enough. He must write a song full of joy that would help people to express in song the gladness of the resurrection. Quietly he went away and wrote the song we have been listening to today. Twelve hundred years have gone by since John of Damascus wrote his song, but still it helps us to sing our joy at Easter.

Let the group sing the song once or twice.

WORSHIP SERVICE

QUIET MUSIC: "Traumerei"

CALL TO WORSHIP (*group rises without announcement*):

Leader: O magnify the Lord with me
Let us exalt his name together
Response: O Lord open thou our lips
And our mouths shall show forth thy praise

SONG: "Holy, Holy, Holy, Lord God Almighty"

MEDITATION (*group seated*): A brief period of quiet while a short selection, devotional in nature, is played softly.

PRAYER (*by leader*): Praise and thanksgiving to God

A RESPONSIVE SERVICE (*using song and Scripture*):

Song: "Tell Me the Stories of Jesus" (verses 1, 2)
Response (a junior): Mark 10: 13-16
Song: "Tell Me the Stories of Jesus" (verse 4)
Response (a junior): Luke 8: 22-25
Song: "Tell Me the Stories of Jesus" (verse 3)
Story (told by teacher or leader): "The Triumphal Entry"

SONG: "Fairest Lord Jesus"

OFFERING SERVICE: The same as for last week

CLOSING SONG: "The Day of Resurrection"

April 20

PREPARATORY PERIOD

If the juniors are worshiping in their own rooms this very brief preparatory period will help to put them in the right spirit for the worship to follow.

No doubt many of them will be excited about new clothes, Easter gifts, and guests and special festivities at home. Unless the group is too large let them tell about these things. When the time seems right ask them to listen while the pianist plays "Christ the Lord is Risen Today" and "The Day of Resurrection." Have them played by piano and violin, if possible and softly.

Without comment on the music show Enders "The Women at the Tomb" and talk about it a bit. Try to help them to feel the great joy the friends of Jesus must have felt as they learned of his resurrection after their days of sorrow and grief. Take time to look at the picture and feel its gladness.

Sing softly, before ending the period, the songs that have been played and the first verse of "When Morning Gilds the Skies."

WORSHIP SERVICE

Follow the service as given for last Sunday, down through the period of meditation. Then continue as follows:

SILENT PRAYER: Of thanksgiving for Jesus, his beautiful life, and what he means to us now.

A PRAYER SONG (*sung without announcement*): "When Morning Gilds the Skies" (*first verse*)

SONG: "O Day of Resurrection"

SCRIPTURE READING: Matt. 28:1-10

SONG: "Christ the Lord is Risen Today"

POEM (*read by a junior who can read exceptionally well, or by a leader*):

"The Lowly King"

There was a King in Nazareth:
(Men did not know he was a King):
By humble ways he went about,
With love for everything.

He had no crown, but he was kind:
He had no throne but he was strong:
Good deeds he did and loving words
He said, the whole day long.

He was a King, and went again
Unto his kingdom, but he still
Is staying in our hearts, and we
Can serve him if we will.

By gentle thought and loving words,
And deeds of kindness day by day,
Our feet can follow where he went,
Along the lowly way.

—NANCY BYRD TURNER.

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OFFERING SERVICE: (*Same as for last week*)

CLOSING HYMN: "Fairest Lord Jesus"

April 27

PREPARATORY PERIOD

Let the juniors prepare the worship service for this Sunday using the materials they have been using during the month. Give them one added thought: that since we know about Jesus, his wonderful life and example we have a "story" to tell to people who do not know about him. Suggest the use of such a hymn as "We've a Story to Tell to the Nations" and such verses of Scripture as contain Jesus' commission to his disciples. The leader may tell as her contribution to the service the story of the starting of the new church. Acts 2.

APRIL SUGGESTIONS FOR LEADERS OF YOUTH

Worship Services, Suggested Activities, New Books

Services of Worship

*By Mrs. Walter Hutton**

"The True Need"

I do not wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

Oh! teach me not how deep my spirits night,
But flood me with Thy beams, Thou Perfect Light!

—THOMAS CURTIS CLARK.
Used by permission.

The worship programs for April were planned with the thought of the greatness of the Christ, seeing him as he is, his life a challenge to come unto him. If we come to him, he has the power to help us develop in our own lives the outstanding qualities of his own which we so admire and love, as "Come Unto Me, the Christ of Courage"—and I will cause you to live courageously. The themes are merely suggestive, some other phases of Christ's life may appeal to you much more.

As all are aware, the Protestant churches are increasingly making use of symbolism. It is very valuable in the young people's department. The use of the cross in the following programs should be done with a dignity, a wholesomeness, a thoughtfulness and a fine sentiment, rather than with the sentimentality which so often accompanies its use. Use only hymns of the cross which contain noble and dignified sentiment.

If possible, secure the extra music suggested, not only because of its suitability and value to the program, but because its preparation will mean much to the singers. We need to branch out into the new and lovely things which have been written. Music may be secured through any music house. Adapt all programs to your existing time schedule.

THEME FOR APRIL: "*Come Unto Me*"

First Sunday: "Come Unto Me"—The Christ of the Understanding Heart

Second Sunday: "Come Unto Me"—The Christ of Courage

Third Sunday: "Come Unto Me"—The Triumphant Christ

Fourth Sunday: "Come Unto Me"—Live Christ

April 6

THEME: "*Come Unto Me*"—*The Christ of the Understanding Heart*

PIANO PRELUDE: "Come Unto Me"

DUET (*1st stanza only*): "Come Unto Me"

Come unto Me, ye weary,
And I will give you rest.
O blessed voice of Jesus
Which comes to hearts oppressed!
It tells of benediction,
Of pardon, grace, and peace,
Of joy that hath no ending,
Of love which cannot cease.

POEM: "Barter," Margaret Widdemer*

PRAYER OF CONFESSION

HYMN: "Love Divine, All Love Excelling"

SCRIPTURE (*three individuals, a brief pau between each part*):

1. Christ's understanding of our inn nature.
John 4:1-19, 28-30, 39—Jesus and t woman of Samaria.
(Abbreviate if necessary.)

Jesus understands our faults, our sins of thought, word and action, whi keep out the tender and beautiful qualit in life as well as his presence and help

2. Christ's desire for companionship.
Luke 10:38-42—In the home at Betha Christ is just as anxious for a welco to our homes. He is just as anxious share companionship as he was in ol times. Christ also has just as much to o to us for our daily companionship as had then.

Poem (Choose one):

"Hymn for a Household"—Daniel H derson in *Quotable Poems.*[1]

"O Happy Home Where Thou Art Lo the Dearest."

(First three stanzas given as a po Found in most church hymnals.)

"Come Share the Road With Me"—Ov ham in "*Gentlemen—The King!*"[2]

(Words to No. 120 *Singing Pathw*

*Des Moines, Iowa.

*Hill, *The World's Great Religious Poetry.* New York, The Macmillan Company, 1926.

[1]Clark and Gillespie, *Quotable Poems,* cago, Willett, Clark and Colby, 1928. $2.50.

[2]Oxenham, "*Gentlemen—The King!*" ton, The Pilgrim Press, 1928. Price $ .75

Mrs. Dickie, Powell and White, Cincinnati.)

3. Christ's yearning to be helpful.
Matthew 9:35-36—Christ's ministry of healing and teaching.

Mr. Boreham, the Australian essayist, in a book entitled *The Silver Shadow*, has a most unique and helpful essay which he calls Dominoes. He states the outstanding principles of playing dominoes. The first is to match your companion's pieces, the second, to get rid of your dominoes, thus winning the extra counts. He then states that life is like a game of dominoes, its highest art is to match your companion's pieces. Does your companion need love? Give it. Does he need sympathy? Give it. Is he rejoicing over success? Rejoice with him. It is much better to play with a lavish hand, to play a twelve instead of a two. "Dominoes teaches me to 'measure my life by loss' instead of gain." Of course, if you play every time, your dominoes will soon be gone, but victory lies not in accumulation, but in exhaustion.

Mr. Boreham follows with some fine illustrations from O. Henry, The Mistress of Shenstone by Barclay, Charles Lamb and others. Then comes Paul, who he says was a past-master at the game. Paul, who said: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

As you have guessed, the climax of this essay is reached in the matchless Christ, who matches every need of every human soul who will but give himself to his loving guidance and care.[1]

He is a path, if any be misled:
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men, life he is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure stealth.
—Giles Fletcher.

Special Consecration Music (*choose one*):
Mixed Quartet: "Trustingly, Trustingly, Come Unto Me," Samuel R. Gaines
Trio for Women's Voices: "Step by Step I'll Follow Thee," O'Hara-Harts
Duet: "Come Share the Road with Me," *Singing Pathways* (If not used under "2")
Hymn as Duet: "Follow Me, the Master Said"

Brief Prayer

Consecration Hymn: "Immortal Love, Forever Full"
(At last stanza, have piano play softly while the group reads silently the message "O Lord and Master of us all")

Moment of Silence

Adaptations for Intermediates

Poem: "Thou Didst Teach the Thronging People"—words to a hymn found in most hymnals to replace "Barter" by Widdemer

Consecration Hymn: "Just as I am, Thine Own to Be"

April 13

Theme: *"Come Unto Me"—The Christ of Courage*

Piano Prelude: "Thou Didst Leave Thy Throne"

Devotional Solo (fourth stanza): "Thou Didst Leave Thy Throne"

Thou camest, O Lord, with the living word,
That should set Thy people free;
But with mocking scorn, and with crown of thorn,
They bore Thee to Calvary.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

[1] If at all possible, secure the essay "Dominoes" and give more fully.
(A brief summary from "Dominoes," p. 11 *The Silver Shadow*, Boreham. New York, The Abingdon Press.)

Prayer: *Leader*

Hymn: "When I Survey the Wondrous Cross"

Talk (*briefly developed*): "The Courage of Christ"
Rex Boundy, in his poem "A Virile Christ," strikes a note which will bring a sympathetic response from us all.

Give us a virile Christ for these rough days!
You painters, sculptors, show the warrior bold;
And you who turn mere words to gleaming gold,
Too long your lips have sounded in the praise
Of patience and humility. Our ways
Have parted from the quietude of old:
We need a man of strength with us to hold
The very breach of Death without amaze.
Did he not scourge from temple courts the thieves?
And make the arch-fiends self again to fall?
And blast the fig-tree that was only leaves?
And still the raging tumult of the seas?
Did he not bear the greatest pain of all,
Silent, upon the cross on Calvary?
—Rex Boundy.

All of us will agree that it would be almost a super-human task for an artist or a sculptor to put into one painting or one piece of sculpture the countless virtues of the matchless Christ. If we feel that the element of courage in the life of Christ has been neglected or under-emphasized by artists, sculptors, and men of literature, we need only to re-study the gospel story itself to find that Christ was anything but an anaemic, spiritless person. We find him a man possessed of supreme courage, sufficient to enable him to launch a stupendous program with twelve unschooled men, to set forth radical changes in religious thought, to lead a prayerful life amid engaging activities, to face popularity and not be ruined by it, to face the events of Passion Week ("Told in the Market Place" by Babcock in *Christ in the Poetry of Today* by Crow, is a fine dramatic poem telling of the casting out of the money changers, and would be very usable here), to face the lies, abuses, and insults preceding the Crucifixion, to brave the Cross itself.

Note:—At this point in the service turn out all lights in the room. If you have an electric cross, turn it on at this time. If you have a carved cross, light a candelabra previously placed in front of it. If you have no cross, have a good-sized one made of a tree, putting some green spray or fern on it, lighting a candelabra in front of it or two tall tapers on the sides. This last suggestion is very effective for this service and especially so in connection with the suggestion for Easter Sunday.

Piano and Violin (*play softly once*): "In the Cross of Christ I Glory"

Unison Reading (*This may be by a single individual if necessary*):
For that supremest token of Thy Love,—
Thyself made manifest in human flesh;
For that pure life beneath the Syrian sky—
The humble toil, the sweat, the bench, the saw,
The nails well-driven, and the work well-done;
For all its vast expansions; for the stress
Of those three mighty years;
For all He bore of our humanity;
His hunger, thirst, His homelessness and want,
His weariness that longed for well-earned rest;
For labor's high ennoblement through Him,
Who labored with His hands for daily bread;
For Lazarus, Mary, Martha, Magdalene;
For Nazareth and Bethany;—not least
For that dark hour in lone Gethsemane;
For that high cross upraised on Calvary;
The broken seals,—the rolled-back stone,—
The Way,
Forever opened through His life in death;
For that brief glimpse vouchsafed within the vail;
For all His gracious life; and for His Death,
With low-bowed heads and hearts impassionate,
We thank Thee, Lord!
From *A Little Te Deum of the Commonplace* by John Oxenham. Copyright the Pilgrim Press. Used by permission.

Solo: "Before the Crucifix," LaFarge
(The words of this solo are most beautiful. They emphasize the thought that we are to see the crown of thorns and the nails' deep traces, but that we are to see more than that. We are to see Christ's arms outstretched in love to all mankind. Make a real effort to secure this solo.)

Poem:

I cannot put the Presence by, of Him, the Crucified,
Who moves men's spirits with his love as doth the moon the tide;
Again I see the Life he lived, the godlike Death he died.

He comes to break the barriers down, raised up by barren creeds;
About the globe, from zone to zone, like sunlight he proceeds;
He comes to give the World's starved heart the perfect love it needs.

The Christ, whose friends have played him false, whom Dogmas have belied,
Still speaking to the hearts of men, though shamed and crucified,
The Master of the Centuries, who will not be denied.
—Harry Kemp.
Used by permission, Argus Books.

Prayer Period:
(This should be the very heart of the service. Bring out the thought that Christ is calling us to live courageously wherever we are every day. He is also calling us to great tasks, great unsolved problems, which call for Christian virility, courage, and sacrifice. If we answer, we are but following the example of Christ, outstretching our arms in love and service to all mankind.)

Prayer Response:
O Come to my heart, Lord Jesus,
There is room in my heart for Thee.
(Closing line of "Thou Didst Leave Thy Throne," sung by same person who opened program, remaining seated while singing.)

Adaptations for Intermediates:

Solo: "Good Friday" in *Singing Pathways*, Mrs. Dickie, Cincinnati, Powell and White, to replace "Before the Crucifix"

Poem: "For Me," Author unknown, in *Quotable Poems*, to replace "I Cannot Put the Presence By"

April 20

Theme: *"Come Unto Me"—The Triumphant Christ*

Prelude (*violin, unaccompanied and hidden*): "God Hath Sent His Angels"
(Remove screen, behind which has been placed the large cross used the previous Sunday, but covered with white. Place a single lily on it or lily plants at the side if available. Place a candelabra filled with white candles on a low stand in front of the cross and have candles lighted before the service starts. If possible, use a flood light on the cross also.)

Hidden Music (*sung victoriously*): "In the Cross of Christ I Glory"
(Two readers, dressed in white, approach and stand on each side of the cross, they read alternately and with much dignity Psalms 24:7-10.)
1st Reader: "Lift up your heads," etc.
2nd Reader: "Who is this King of glory?"

Leader:
Bethlehem and Calvary,
What more could God have said
Except the one astounding truth:
"Arisen from the Dead."
—Caroline Giltinan

Prayer of Confession

Hymn: "All Hail the Power of Jesus' Name"

Scripture (*memorized*): Matt. 28:1-10

Poem:

The Lord is risen!
Now earth again
Lift up to heaven the joyful strain,
Life-out-of Death's eternal gain—
The Lord is risen, is risen, is risen,
To wake the souls of men.

The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

The Lord is risen!
The heavenly choir
With all creation doth conspire

To swell the strain still higher, higher,—
The Lord is risen, is risen, is risen,
Mankind with love to inspire.
The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

The Lord is risen!
O Wondrous Word,
Which heaven and earth enraptured heard
And to their heights and depths were stirred,
The Lord is risen, is risen, is risen,
Our loving, living Lord.
The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

The Lord is risen!
Immortal Love,
That for mankind so greatly strove
On earth below, in heaven above,—
The Lord is risen, is risen, is risen,
To show that God is Love.
The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore,—
The Lord of Life, the King of Love,
Life's loving Conqueror.

From *"Gentlemen—The King!"* by OXENHAM. Copyright the Pilgrim Press. Used by permission.

In the gladness and joyousness of this message, may we sing—

HYMN: "Christ the Lord is Risen Today"

TALK (*by pastor*): "I Will Arise"

Bring out the thought that Christ is calling us to conquer ourselves, to rise from lives of sin to lives of holiness, to rise from habits which harm to lives of control, purity, and cleanliness, to rise from an indifference toward noble causes to an interest and leadership in them, and to put our lives beside his in service to the world.

PRAYER: *Pastor*

CLOSING THOUGHT: *Leader*

May the glad dawn
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night
On thine heart write,
O Christ, I live for thee.

ADAPTATIONS FOR INTERMEDIATES:

STORY: "John of Damascus" from *Hymn Stories*, Colson, used with the hymn, "The Day of Resurrection," to replace the poem "Risen" and "Christ the Lord is Risen Today."

NOTE:—If the poem "Risen" seems beyond the ability of the readers in your group, you will find many splendid Easter poems in *Quotable Poems, Easter* by Rice and Schauffler, *Easter in Poetry* by the Carnegie Library School Ass'n., and *The Book of Easter*, Macmillan Company.

April 27

THEME: *"Come Unto Me"—Live Christ.*

PIANO AND VIOLIN PRELUDE: "Immortal Love, Forever Full"

OPENING THOUGHT:

Wherefore, if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new. It is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. For me to live is Christ, and to die is gain.

HYMN: "O Jesus, Prince of Life and Truth" (After a brief pause have the violin with mute, unaccompanied, play through once, softly, and not too hurriedly, "Jesus Calls Us," as transition between the ruggedness of the hymn and the necessary quiet approach in the first line of the reading. The reading should be well prepared.)

READING: "The Risen Christ by the Lake"

It was dusk by the Lake of Galilee. Sitting near the water's edge were nine of the apostles—Peter and James, John and Thomas, and some others. They were gazing listlessly over the waves on which they had spent so many toilsome nights. Boat after boat hoisted sail and furrowed its way toward the fishing ground. Still they sat idle.

Day after day for more than a week the same little company had lingered in their old familiar haunts. They were restless and a look of expectancy was always on their faces. How came they there? They were waiting to meet with their Lord. He had appointed them a gathering place in Galilee, where most of his disciples lived. Therefore, they had left Jerusalem and returned for a little to their own homes. But since they re-entered Galilee, Jesus had made no sign. He appeared to have vanished. They had no work to do. All seemed uncertain.

This was intentional on the Master's part. He wished to throw them back on their own thoughts, so that they might think and think again of this great wonder which had come into their lives, and was at last made clear to their astonished minds. God in human form had companied with them for three years. Him they called their Master, they must learn to know as very God. Jesus sought also to train them to trust him when unseen, for soon the veil of the invisible would hide him altogether from their eyes, and they would then be able to know him only in their hearts.

But they were still weak. Now that they were back by the lake, with the sound of the waves in their ears, and the wind singing through the cordage of the masts, the past months were a little like a dream. Even the appearances of the risen Lord were fading from the memories of some of them. They grew weary of thought and their old work allured them. Perhaps their store of money was running low. The thought had crossed their minds, would they have to take to fishing again?

The boat that Peter used to sail lay unused upon the beach. Suddenly he sprang to his feet and said abruptly, "I go a-fishing." The others had been waiting for the word and answered eagerly, "We also go with thee." In a trice the vessel was launched, the sail hoisted, and they were scudding before the breeze in the wake of the last boat just vanishing in the gloom. Soon the nets were let down, and all that night they toiled. Again and again they tried new ground, and set their nets with all their skill. But they caught nothing—not a fish. As the darkness grew grey, they headed for land, and in the dawn drew near the shore.

One wonders what their thoughts were. They had not meant to disobey their Master, and yet he had told them to leave their nets and to become fishers of men. For the first time for more than two years they had gone back to their old work, as if they were to be fishermen on the lake again.

On the lake-shore stood a solitary figure, half hidden by the morning mist. His greeting came across the waves as he cried, "Children, have ye aught to eat?" It was a friendly voice altho it seemed a stranger who spoke; but they answered shortly and wearily, "No." Again he called, "Cast the net on the right side of the boat, and ye shall find."

The boat was scarcely one hundred yards from the shore. Had this by-stander seen a shoal of fish lying there, or did memory awaken, until they thought of that other night of fruitless fishing when a like command brought them a full net? Could this unknown friend upon the shore be the Lord? Without hesitation they cast their net, and in a moment every muscle was tense, as they felt the weight increase and saw the flashing of a thousand fins in the water, which had seemed quite clear. The net had enclosed a multitude of fishes.

John, the disciple whom Jesus loved and who understood his Master best, knew at once who the seeming stranger was. He whispered to Peter, "It *is* the Lord!" The Lord! Oh, glad word! Peter cast his coat about him, for he was stripped to the waist, and plunged impulsively into the water to reach the shore at once. The others followed more slowly in the little boat they had been towing at the stern, and brought the net full of fishes to the shore. There they saw a fire of glowing charcoal—a welcome sight in the chill morning air, and on the hot coals a meal of broiled fish was being prepared, and bread lay to their hand. Jesus said to them, "Bring of the fish which ye now have taken."

Simon Peter, ever foremost, went aboard the boat and drew the net to land. It was full of great fishes. They counted them—one hundred and fifty and three. Then Jesus said, "Come, and break your fast." They gathered round the fire and he himself gave them the bread and fish. Their hunger was keen, but it was shyness that kept them silent. They knew it was the Lord for they could see his pierced hands as he supplied their wants. Yet he was not the same as in former days when he stood upon the shore. He seemed more like an angel than a fellowman. The glory of God was shining clearly in his face. One word from him would have laid their last uncertainty to rest, but not the dullest of them dared to ask, "Who art thou?" Reverence kept them silent, although their Lord had met them in this homely way and was providing for their bodily needs.

In this way Jesus called his apostles back from earthly labor to their high spiritual work. His new miracle spoke two plain truths. Only when they obeyed his guidance could they gain success. If they did his bidding he would provide for their needs.

It seemed to be chiefly for Peter's sake that the ever watchful Master met with his apostles. He had already seen Peter alone, so that no ears but his own should hear the heart-broken confession of his warm-hearted but self-confident friend. But yet, although assured of forgiveness, Peter may well have doubted whether he would be allowed to be one of Jesus' helpers in the great work to be done. Now the Master tested him afresh, to see if sweet humility and steadfast watchfulness had begun to grow in his heart. If worthy, Peter would receive again his old position and be made once more one of the founders of the Kingdom of God.

So when they had broken their fast, the silence was ended by Jesus saying, "Simon, son of Jonas, lovest thou me more than these do?" Peter answered, "Yea, Lord, thou knowest that I care for thee." It was a very humble reply. He would not boast as in the old days that he loved his Master more than the others. He did not even venture to use the same word for love as Jesus had used, but chose a more homely and humble word. Then said Jesus, "Feed my lambs," that is the young and weak among my followers, and those most easily guided.

The second time he said, "Simon, son of Jonas, lovest thou me?" Peter felt sad that Jesus should seem to doubt what he had said, but answered as meekly as before, "Yea, Lord, thou knowest that I care for thee." Then said Jesus, "Tend my sheep," that is both the young and the old, the strong and the weak.

The third time he asked, "Simon, son of Jonas, carest thou for me?" He took up Peter's homely word, as much as to say, "Are you quite sure even of this humble love?"

When Peter heard the threefold question he was doubtless reminded of his threefold denial, and was filled with grief. He answered "Lord, thou knowest all things; thou perceivest that I care for thee." How changed he was from the old Peter who had said so confidently, "Tho all others forsake thee, yet will not I." He was willing to take the humblest place. "Do not trust my words," he seemed to say; "I know they are not to be trusted; but look into my heart and see if there is not true love there, weak and unworthy though I am." Jesus rejoiced to see the change in his disciple, and said "Feed my dear sheep." It was like saying, "Take care of my most precious ones. I could not give you a nobler work."

Thus the miserable denial of the dark betrayal night was wiped out, and Peter took his place again among the foremost servants of our Lord. And wherever our Lord's people who have sinned, however shameful their sin, come again to the Savior, in true sorrow and deep humility, he welcomes them and trusts them afresh. He is the first to blush for our disgrace; he is also the first to hide it from sight. He will search us until all the wounds of memory bleed afresh, but he can heal them with his pierced hand and forgiving smile and ennobling word, "Go, work for me; feed my sheep."

From *The Story of Stories* by R. C. Gill. The Macmillan Company. Used by permission

PRAYER PERIOD

CLOSING DEVOTION:

Live Christ! And all thy life shall be
A Highway of Delivery—
A Royal Road of goodly deeds,
Gold-paved with sweetest charity.

Live Christ! And all thy life shall be
A sweet, uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—JOHN OXENHAM

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From a Commuter's Notebook

By Roy A. Burkhart

Boy Power

Here are a few paragraphs from an address by Canon Shatford, given before the sixth International Boys' Work Convention in Toronto:

To the individual boy the task of world peace seems to be out of all proportion to his powers. But, when you multiply him by millions!

There are 160,000,000 boys in the world today about the teen-age class. When you think of that gigantic army, with all its latent powers, well, there is no limit to the task which that boy power could achieve.

There are 55,000,000 boys in China; 40,000,000 in Russia; 15,000,000 on this North American Continent. Stop for a moment and get a vision of the North American boy:

Ten abreast, and spaced according to marching order, they would cover 2,800 miles! If they had the necessary materials they could build the Brooklyn Bridge in three hours. They could build the Chinese Wall in five days. They could lay a railway between Quebec City and Vancouver between sunrise and sunset! That is just an illustration of the immeasurable powers locked up in this great body of boyhood, of which this convention has been thinking for three days.

For the first time in history we are beginning to estimate aright the material and spiritual value of the boy.

How Explore a Vocation

Young people are becoming more and more discriminating in studying vocations. What help can we give them? Here are some questions that may be used in exploring a given vocation:

How many people in the United States are engaged in this occupational field?

Where does the occupation rank in numerical importance as compared with other occupations?

What are the leading subdivisions of the field?

What is the beginning job at which one can get a start in the occupation?

What is the next step to which I might be promoted?

What are the successive steps I would take on the way to the top?

What wages could I earn at the beginning job; at each of the successive steps?

What specialized training should I obtain in order to succeed in the occupation?

How long would it take to obtain the necessary training?

How much general education should I have before beginning the specialized training?

Where can I obtain the technical training required?

How much will it cost?

Does this vocation present any particular health hazards?

Is capital needed to start?

Does it require more intelligence than I possess?

What particular qualifications, physical or mental, should I have?

What is the nature of the work: Just what does the worker do? Does he manipulate things or people? Does he work outdoors or indoors? Fast or slow? What hours does he spend?

Is employment generally steady or seasonal?

What are the particularly objectionable features?

What are the special advantages, physical, social, or otherwise, in the occupation?

Books on Vocational Guidance

A Guide to the Study of Occupations, Frank J. Allen. Harvard University Press, revised edition, 1925.

By referring to this book you can find references to the literature on the various occupations.

Vocational Information, A Bibliography for College and High School Students, W. E. Parker, D. H. Moyer compilers, Ann Arbor, University of Michigan, 1928.

This is another list of references to the literature on the various occupations. More recent than the preceding book. Stresses particularly the occupations open to college men and women.

United States Census. See the volume entitled *Occupations.*

This will give you a list of the occupations in the United States and the number of persons (male, female, black, white) engaged in them; also these facts classified by states and by cities over 100,000.

Vocational Self-Guidance, Douglas Fryer. Philadelphia, Lippincott, 1925.

This book presents a method by which you can guide yourself in selecting an occupation; also some chapters describing in a general way the opportunities in certain business professions.

Choosing Your Life Work, William Rosengarten. New York, McGraw-Hill Book Co., 1924.

A very good book designed to help one through the maze of occupations.

Life Planning and the Technique of Achievement, Frederick G. Bonser and A. C. Burnham. Ann Arbor, Michigan, Edwards Brothers, 1927.

This book develops the idea that one must make definite plans in order to be successful. The authors illustrate this idea by quoting letters from one hundred men whose names are in *Who's Who in America.* They furnish interesting reading.

Guidance in the Selection of a College, F. Evans. Public Education Association and Child Labor Association of Pennsylvania, 311 S. Juniper Street, Philadelphia, 1925.

Contains good advice concerning the points one should consider in selecting a college.

How to Work Your Way Through College, R. F. Sullivan. New York, Clode, 1924.

A chatty description of the ways in which enterprising students have worked their way through college.

Women Professional Workers, Elizabeth K. Adams. Macmillan, 1921.

A fairly detailed description of the jobs open to women in various professions.

Occupations for Women, O. Latham Hatcher. Southern Women's Educational Alliance, Grace American Bldg., Richmond, Va.

Shows the results of a statistical investigation of college women in the South, chiefly in Atlanta and Richmond. Tells what they are doing and the conditions under which they work.

New Books

A new book on vocational guidance has just come to my hands from Harper and Brothers. The author is Harry Dixter Kitson, professor of education, Columbia University. Here is, let me say with emphasis, a real book on vocational guidance. It is thoroughly practical, is comprehensive, and it reads like a story. Moreover, the "vocational sentimentality" with which many books on vocational guidance are perfumed, is missing. Order your copy, read it, then make it available to your young people. Price is $2.50. The title is *How to Find the Right Vocation.*

Highways to International Good Will is a new book by Walter W. Van Kirk, published by the Abingdon Press. I am glad to see such a book by this author. It is a book for the times. The world is talking peace as never before. Individuals and nations have taken up the challenge of sheathing the swords of war. Education, business, diplomacy, science, and religion are building "highways to international good will." The author leads his readers over these highways in a convincing and helpful way.

A Novel Program for a Youth Meeting

A letter from Harry W. Githens, a youth leader in Quincy, Illinois, included the following description of a young people's meeting.

Several hundred members of the Adams County (Ill.) Young People's Council enjoyed the fellowship and fun of a series of Indian Pow-Wow Banquet-Rallies which were recently held in sections of the county.

Everyone who attended the Rallies was requested to wear plain clothes and bring a blanket. A paper hat in Indian style (secured from David C. Cook Co., Elgin) was given each guest, and colored chalk was used for war-paint.

The Council Room was decorated with branches of evergreen and also with corn stalks. A wigwam was arranged in the center and nearby was an artificial campfire. The guests marched past the serving window to receive their plates and then sat on the floor around the campfire.

Included on the menu were Big Shoot (meat), Baked Yams (sweet potatoes), Succotash (string beans and corn), Goulash (cabbage slaw), Baked Sand (corn bread) Red Man's Medicine (iced-tea), Frozen Wigwams (chocolate ice-cream in cone shape), Arrows (cookies in arrow shape).

While seated around the campfire a delightful program of Indian songs and legends was given. A song sheet was provided for each member, and contained choruses of popular Indian songs such as "Red Wing," "Silver Bell," "Iola" and "Ramona." An inspirational Message on "The Trail Ahead" was given by Samoset, The Prophet. Details of the program will be furnished by addressing the writer at Quincy, Illinois, if a stamped and addressed envelope is enclosed.

Will Your Church Share?

Be sure to read the page that tells about the meetings for youth in Toronto this June.

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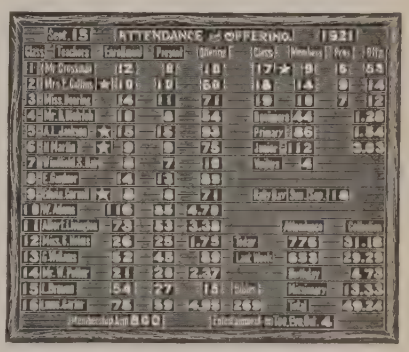

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APRIL SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Wilfred E. Powell*

The theory of worship underlying these suggestions is the one briefly and simply discussed in the well-known little book *Training the Devotional Life* by Weigle and Tweedy. The viewpoint is that worship is best thought of as "a personal approach to God. It is our attempt to express ourselves to him in whatever ways we deem possible and appropriate. It seeks to communicate to him our attitudes, to establish intercourse with him, to enter into as direct a fellowship with him as we can. The heart of worship is prayer."

In harmony with this view of worship, the following order of service is suggested. In several places a choice of items is indicated from which one or more may be selected.

Order of Service

PRELUDE

CALL TO WORSHIP

HYMN (This hymn may be of the more subjective type, i. e., it may be addressed to the worshipers rather than to God. Examples are given below.)

SCRIPTURE READING, STORY, PICTURE APPRECIATION, DEVOTIONAL POEM, OR TABLEAU. (Select one or two of these items according to material available.)

PRAYER (By leader or, where possible, in unison.)

PRAYER HYMN OR HYMNIC RESPONSE. (This hymn should be of the more objective type, i. e., it should be addressed to God.)

OFFERING SERVICE, OR DEDICATION SERVICE. (Offering taken while music is played and followed by prayer or response; or unison pledge of faithfulness to the ideal presented in the theme of the service. Sometimes this can be effectively done by having the school stand and read in unison—not sing—one verse of a prayer hymn.)

HYMN, OR RECESSIONAL TO CLASSES.

The first part of this service—prelude, call to worship, hymn, Scripture reading or story—is intended to be more or less preparatory. It seeks to establish the mental set or attitude for the more direct approach to God which takes place in the prayer, prayer hymn, offering, and dedication service. The offering,—including, of course, missionary and birthday gifts—if taken in a dignified way, fits very well into this scheme. It should ever be symbolic of the giving of ourselves to God, for "the gift without the giver is bare." The closing hymn should either lead toward the class session or it should point to the world of active service for which we are, in part, equipped by our worship. Announcements are usually an interruption. Sometimes they can be given at the beginning, before the prelude. If there is an assembly after the class period, they should be kept until then. If they must be given in the service, just before the last hymn is probably the best place.

Themes for the Month

April is the month in which Easter falls this year and the themes for each Sunday may well be drawn from ideas suggested by the events toward the close of the life of Christ. It is here proposed that they all center in the idea of *Life* and that they be arranged somewhat as follows: (1) The Giving Life—suggested by all that Jesus was and did, but especially by Gethsemane and Calvary; (2) The Joyous Life—suggested by the triumphal entry and Palm Sunday; (3) The Victorious Life—suggested by the events of Easter Sunday; and (4) The Guided Life—suggested by the walk to Emmaus. These themes, of course, are not meant to be merely historical. They are ideals of life for the Christian today. But they make appropriate the use of the Scripture material from which they arise.

*Professor of Religious Education, Phillips University, Enid, Oklahoma.

April 6

"The Giving Life"

On this Sunday, if possible, let the younger adults have a major part in the service. To different representatives of this group may be given the Scripture reading, the story, if one is used, and the prayer.

Suitable *Scripture* material for use in this service would be: Saving and Losing One's Life (Matt. 16:21–26); The Love That Gives (John 15:13); A Call to Sacrificial Service (Rom. 12:1). This last verse could be used as a call to worship, if desired.

The *story* of The Last Supper (Matt. 26:26–30) or of Christ in Gethsemane (Matt. 26:36–42) could be used if well told. The theme should be kept in mind throughout. In connection with these stories a copy of the *picture*, "Christ in Gethsemane" by Hofmann, or "The Last Supper" by Da Vinci, could be used to advantage. If preferred a good story of a missionary life would be suitable in this service. Such a book as *Blazing New Trails* by Archer Wallace (Doubleday, Doran and Co., New York, $1.00) would be found a helpful source of short missionary biographies.

It is important that the *hymns* be selected with care and that attention be paid both to type and content of the hymn. If hymns other than those suggested have to be used, they should be as nearly like them as possible. For the *first hymn* some general hymn that is, in effect, an extended call to worship may be used, e. g. "O Worship the King" or "Worship the Lord in the Beauty of Holiness." "I Gave My Life for Thee" would fit the theme for today. If used as a solo, it might well be put after the Scripture or story, instead of before. For the *prayer hymn* some suggestions are: "Just as I am Thine Own to Be," "Take My Life and Let it Be," or "Savior, Thy Dying Love." The *last hymn* could appropriately be: "Give of Your Best to the Master" or "Let not Thy Hands Be Slack," or it might be a hymn that would serve as a call to study, such as, "Tell Me the Stories of Jesus."

A suitable *offering response*, which could be used throughout the month, is found in many hymnals:

> We give Thee but Thine Own
> Whate'er the gift may be
> All that we have is Thine alone
> A trust, O Lord, from Thee.

If the order of service can be mimeographed, the *prayer* can be prayed in unison by all; otherwise the leader should offer it. The prayer should be reasonably brief and should express thankfulness for those who have given themselves for the making of a better world and the desire that we may have fellowship with them through giving ourselves to the service of man and God.

April 13

"The Joyous Life"

On this Sunday the children may well have a special part in the service. Perhaps a group of them could sing the first hymn—a hymn with a joyous theme. This is Palm Sunday. If the children could carry palm leaves, or something suggestive of them, the effect would be good.

Among the appropriate passages of *Scripture* for today are: Christ Enters the City (Mark 11:1–11); The Secret of the Joyous Life (Matt. 5:3–12. The word "blessed" has the meaning of "happy"—the highest kind of happiness); selected passages on Christian Joy (Matt. 13:44; John 16:22; Phil. 4:4; I Peter 1:8; Isa. 35:10). The King of Glory (Psalm 24:7,9,10. This could be used as a call to worship, if desired.)

It is not necessary always to have a story. The *story* of the triumphal entry could be used here, calling attention to the part the children played in it (Matt. 21:15–16); a brief talk might be given pointing out that the joyous life is the life that allows Jesus to enter it; or a story might be told of some Christian, young or old, whose life is a good example of the joy that comes from following Christ.

For the *first hymn*, today, we suggest: "Hosanna, Loud Hosanna," "When Morning Gilds the Sky," or "We are Come with Joy and Gladness." For the *prayer hymn:* "With Happy Voices Singing," or a verse from "Lord As We Thy Name Profess," or a general response after the prayer, such as, "Hear Our Prayer O Lord." If the theme has been used so as to suggest the idea of the entrance of Christ into our lives, use may be made of the hymn, "O Jesus Thou Art Standing," especially the last verse. For the *last hymn:* "Rejoice Ye Pure in Heart," verses 1,5,6 "Looking Upward Every Day," or "On Our Way Rejoicing."

The *prayer*, today, may well be a prayer of thankfulness for the joy that comes through the entrance of Christ into our lives and of joyous dedication to the work of bringing happiness into the lives of others. The following poem could be used as a prayer:

> We praise thee this day,
> O Lover divine,
> For the music and laughter and joy
> Which are not of this world,
> Which are surer and deeper, beyond all telling
> Than aught that this world can give.
> We praise thee this day
> For the music and laughter and joy
> Of thine own eternal life:
> For the heart overflowing with gladness
> Because it has thee;
> For the zest and delight of the humblest life
> lived on earth
> That is kindled aflame with the friendship of
> God. . . .
> . . . Make us joyful with gladness unforced
> Contagious, abounding,
> That all whom we meet may be kindled
> from us
> With thy fire of joy.
>
> —J. S. HOYLAND

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April 20

"The Victorious Life"

This is Easter Sunday. Perhaps the young people can have a special part in the service today. If a simple, unpretentious tableau of the women at the empty tomb could be arranged it would be very appropriate. (See some good picture, such as that of Bouguereau, for suggestions.) At any rate, use appropriate Easter decorations and let the young people conduct the service.

If one of the young people will prepare it properly, it will be well to have the story of the first Easter morning told instead of having it read from the Bible. Otherwise, it may be read from Luke 24:1–9 and be given some such title as "The Day that Changed the World." Other usable *Scripture* passages are: Thanks for Victory (I Cor. 15:57, or perhaps, verses 54b to 58.); Don't be Afraid (John 14:1–10,15,27). There are many suitable stories in books such as Stowell's *Story Worship Programs For the Church School Year* (Doubleday, Doran, and Co.). See especially pages 99 and 102.

For the *first hymn*, today: "The Day of Resurrection" or "Christ the Lord Is Risen

oday." For the *prayer* hymn: "Father Hear
ie Prayer We Offer," or "O Jesus I Have
romised." For the *last hymn:* "Lead on O
ing Eternal," "Press On, Ye Sons of Light,"
"Fight the Good Fight."

The prayer may be a petition that, under
ie leadership of Him who was triumphant
er sin and the grave, we may strive to live
ctorious lives, conquering temptation, and
cing whatever the future has for us with
ourage and faith.

An appropriate *poem:*

arry on! Carry on!
ight the good fight and true;
elieve in your mission, greet life with a
cheer,
here's big work to do, and that's why you
are here.
arry on! Carry on!
et the world be the better for you;
nd at last when you die, let this be your cry:
arry on, my soul! Carry on!
—Robert W. Service

April 27

"The Guided Life"

The older adults may be given a special
art in this service which follows the thought
f the guided life lived in companionship
ith Christ.

For *Scripture* material: The Companion on
ie Way (Luke 24:13–35) and The Promise
f Companionship (Matt. 28:20b). A suit-
ble story would be, "The Living Christ" by
Iargaret Eggleston, in *Stories for Special
'ays* (Doubleday, Doran, and Co.). It would
e fitting, in this service, for someone to
oint out, in a brief *talk,* how persistent the
xperience of divine companionship and
adership has been. This could be shown,
n an interesting way, by reference to three
eligious poems: The Twenty-third Psalm
om the centuries before Christ; Shepherd
Tender Youth from the year 200 A. D.; and
me modern hymn such as "He Leadeth Me
Blessed Thought" by Gilmore. The second
f these poems was written by Clement of
Alexandria. It was made the ending of his
eatise on Christ and the Christian life to
hich he gave the title, "The Instructor." The
anslation by Dexter is found in some of
ie better hymnals. It begins:

Shepherd of tender youth,
Guiding in love and truth
Through devious ways . . .

he last verse reads:

Ever be thou our Guide,
Our Shepherd and our Pride,
Our Staff and Song:
Jesus, thou Christ of God,
By thy enduring word,
Lead us where thou hast trod,
Make our faith strong.

The *hymn* "He Leadeth Me" might be used
r the *first hymn.* "Immortal Love, For-
er Full" would also be suitable. For the
rayer hymn: "O Master Let Me Walk With
hee," "Jesus Thou Divine Companion," or
Savior Like A Shepherd Lead Us." For the
st hymn: "Follow Me the Master Said" or
Savior, I Follow."

Let the *prayer* be a petition that we may
alk with Christ in the paths of helpfulness
nd service to our fellows, remembering his
ords: "Ye are my friends, if ye do the things
hich I command you."

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A Board of Religious Education

(Continued from page 23)

(5) *Build a program.* A very important task of the board of religious education is that of building an adequate program to meet the religious needs of the pupils of the school. The planning of various activities, and the selection of courses of study must receive careful attention. While many parts of the program will originate with the workers, no significant activities or changes in courses of study should be undertaken without the authorization of the board. Only thus will it be possible to achieve proper balance and integration for the program of the entire school.

(6) *Supervise the workers.* Having elected a working staff, the board must give consideration to the task of providing the kind of supervision which will assure the most effective work. This involves both the improvement of the workers, and the improvement of working conditions. Workers' conferences, training classes, provision for libraries, and any kind of assistance to teachers in their tasks would come under this general heading.

(7) *Provide good working conditions.* The board should assume as another one of its tasks that of providing proper educational equipment to meet the needs of the school. Most church schools are woefully lacking at this point. It is only through constant study and planning that the need will adequately be met. Demands for equipment which may come from individual workers should be judged in the light of the total needs of the school.

(8) *Cooperate with other churches.* The board should inquire into the possibilities for strengthening its work through cooperative relation to the other churches of the community, in leadership training, weekday religious education, and so forth. In all such relationships the board should represent the church.

(9) *Hear reports.* Finally, the board will be concerned about hearing reports of progress from those to whom it has assigned responsibility. The superintendent of the Sunday school and others in responsible positions should be expected regularly to bring reports on the work being done. The board should give ample time for the evaluation of such reports, consideration of recommendations made, and, on the basis of such reports, guidance to the officer in his future program.

The Board at Work

To begin with, the board must organize by electing a chairman and secretary. Minutes should carefully be kept on each meeting so that the work may be progressive and continuous. The chairman should be the best man available, one who can lead a discussion without dominating it, get meetings started and stopped on time, and rally his coworkers in the common undertaking. Meetings of the board should be held at least monthly, on a stated date, with a long enough period for the meeting to permit unhurried attention to the work.

It should be recognized that a board does not run itself. Whenever an outstanding piece of work is done by a board, one may rest assured that back of it stands an individual who has done some preliminary thinking and outlined the problems, so that the board may have a task on which to spend its labor—furnish the grist, so to speak, for the mills of the board. No board of religious education will accomplish a great deal if it simply meets, trusting that problems and their solution will be thought of as the session progresses. Some one person must carry on his mind and heart the work of the board between sessions.

If the church has an employed director of religious education it is he who should stand in the relationship of executive officer to the board. He should bring to it the problems for consideration, and carry out its decisions. The board in this case would become largely an authorizing, evaluating, and reviewing group—a task of highest importance. In cases where there is no employed director of religious education, the board will need to assume larger responsibility for initiating policies and programs. But there must still be someone who will take the lead in guiding the activities of the board. If the pastor is active in the work of the church school, he is the logical person to assume this responsibility. In fact, many pastors are so fully realizing their responsibilities toward religious education that they are virtually serving as directors of religious education for their church schools. This is a hopeful tendency. The superintendent of the Sunday school should also be expected to furnish "grist" for the work of the board, at least, so far as it touches the Sunday school, which in most churches is the major part of the board's task. The chairman of the board may also be looked to for guidance in developing the work of the board. At any rate, he must take responsibility for integrating into a comprehensive program of work the various items which come clamoring for the attention of the board.

The board of religious education will find plenty of things of great importance which must be done when once these ideas are accepted: (1) it is responsible to the church

or developing a comprehensive program of religious education, and (2) it must pass upon every important matter relating to the development of that program before it may be carried into effect. Many churches bear testimony to the great value they have received from putting their programs of religious education into the hands of such a board.

The Board and the Workers' Conference

There may be those who are asking, What should be the relation of the board of religious education to the monthly workers' conference? The workers' conference has been dealt with in a previous article. Suffice it to say here that its primary purpose is education, and not business or administration. It will be a good plan, however, for the board to bring, for discussion, to the workers' conference such new policies as will affect the whole school. Such, for example, would be the adoption of a new system of records. But the purpose of such discussions is *educational*, and not that of having the whole group of workers decide whether or not such records should be adopted. The board will at all times, however, have a sympathetic ear turned to the wishes and ideas of the group of workers as a whole.

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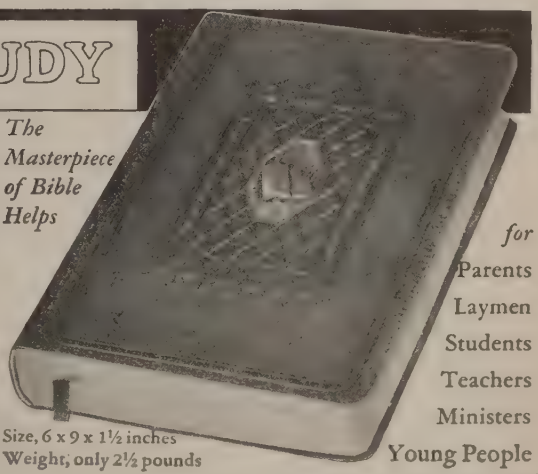

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What's Happening in Religious Education

DR. EDNA L. ACHESON, supervisor of children's work of the First Presbyterian Church, East Orange, New Jersey, and . H. Carpenter, director of religious education of the Brooklyn Federation of Churches, ill give courses in religious education at lew York University beginning next semester. Dr. Acheson's course is entitled Supervision of Religious Education" and Mr. arpenter's course will be on "Tests and Measurements in Religious Education."

THE TENTH annual conference of the Progressive Education Association will e held at the Hotel Willard, Washington, . C., April 3, 4, and 5, 1930. The speakers n the program include Robert S. Lynd, duard C. Lindeman, George A. Coe, Hamilon Holt, and Ray Lyman Wilbur, Secretary f the Interior. The general topic of the onference will be "Education and the Larger ife." One feature will be a series of group iscussions arranged in such a way as to llow continued sessions with summaries. eaders in various phases of the practice of ducation will take part. Provision has been ade for school-visiting, exhibits, and sight-eing.

A VERY interesting and usable temperance program for the use of church schools general assembly has been issued and ay be secured from the American Issue ublishing Company, Westerville, Ohio. The tle of the program is "Liberty and Law." It as also published in the *Adult Bible Class Monthly*, September, 1929.

WHEN the corner-stone of the Lukunga Church, Belgian Congo, was laid there as great rejoicing, for it was to be a roject, financed, planned, and directed by ative African Christians. Word now comes at this brick church is nearly completed. nder the leadership of Aloni Budimbu and wo assistants this church is proving an exnple of what trained native workers can).

CANADIAN Baptist churches are calling for bilingual preachers. These ministers are especially needed in the great reaches the provinces of Quebec and Ontario, here the English population is dwindling, ving to the steady drift toward large centers of industry, and there is an incoming other races and faiths—particularly the ench-speaking immigrants. The churches eady in these sections are at present sided over by pastors speaking English, d the services are in English; consequently y cannot reach the newcomers.

THE WOMEN'S International League for Peace and Freedom, 1924 Chestnut eet, Philadelphia, has prepared two mphlets of suggested high school programs (1) The Contribution of Different Racial d National Elements to American Life and) Education in World-mindedness. Both ies may be obtained from the office of the ague, for twenty cents.

DR. ALBERT SCHWEITZER, who since the middle of 1928, at his home in Koesfeld, has been occupied in completing a ok on St. Paul, returned last month to ume his hospital work in French Equatoal Africa.

EVERY complete survey of its work was made last year by the First Methodist Episcopal Church School of Charleston, West Virginia. The basis of the survey was the old *Proposed International Standard for the Church School*, together with the scoring sheets prepared for use with this standard. This standard has now been revised and is at present published as *Standard A for the Sunday Church School.*

The survey committee consisted of Dr. L. V. Cavins, Director of the Bureau of Research of the State Department of Education, Mr. Z. B. Edworthy, Director of Young People's Work and Leadership Training of West Virginia, and Mr. P. C. Connelly, Assistant Superintendent of the church school. Under the direction of this committee a number of competent surveyors were enlisted. These surveyors came from several of the churches of Charleston. This inter-church cooperation in the survey has had the advantages both from the standpoint of providing objective evaluation, and from the standpoint of training surveyors who might be used in similar projects in their home churches later. Word comes from Mr. Edworthy that results of this survey are already evident.

Churches considering a thorough-going study of their educational program will do well to profit by the experience of this church in Charleston, West Virginia. A complete report of the survey is published in a pamphlet entitled *Survey of the First Methodist Episcopal Church School.* This may be secured from the church at 25¢ per copy.

MR. F. F. CHOLERTON, who has been appointed by the American Advisory Committee on Education in Liberia as educational adviser to the government of Liberia, is in London on his way to West Africa to help the Liberian authorities in the development of an African Tuskegee, for which they have granted a tract of land at Kakata. The college, according to Mr. Cholerton, will also aid in the development of industries in Liberia. There is no native lumbering, and one task of the college will be to see how this may be promoted. There are also no building materials like brick or tile—only mud and wattle—so that another task will be the development of native material into a refined product. There will be no other white man there. Mr. Cholerton has been studying Negro education at Tuskegee and Penn College, South Carolina, in preparation for his new work.

PROFESSOR GEORGE M. DUTCHER, of Wesleyan University, sailed from San Francisco, on January 3, 1930, to be absent on sabbatical leave until September. He has been accredited to ten universities in the Far East as a lecturer by the Carnegie Endowment for International Peace. He expects to visit universities in Hawaii in January, in the Philippine Islands in February, in China in March and April, and in Japan in May and June.

IT IS announced that 13,829 children of Italian workers resident abroad availed themselves of the facilities granted them this year to spend their summer holidays in Italy. Of this number 6,185 came from France, 450 from Germany, 290 from Austria, 160 from England, and 204 from the United States.

THE NATIONAL Student Forum on the Paris Pact, 532 17th Street, N. W., Washington, D. C., has prepared an interesting plan of study through which high school groups may discover the meaning and significance of the Paris Peace Pact. Philander P. Claxton is chairman of the committee in charge. and Sidney L. Gulick is vice chairman. Detailed information regarding the plan may be secured from the Forum.

THE Twenty-Seventh Annual Convention of the Religious Education Association will be held at the Municipal Auditorium at Cleveland, April 23-25, 1930, the problem for which will be, "conduct motivation."

MRS. LUKE G. JOHNSON, member of the General Board of Missions and of the Woman's Missionary Council, died at Atlanta, December 2. Mrs. Johnson had been in poor health for several months and her passing away was not unexpected.

Mrs. Johnson was one of the two women whose membership in the General Board of Missions dates back to 1910, and before that date she was active in mission publicity work for the Woman's Board of Home Missions, her work leading to the formulation of the Secular Press Bureau. She was a pioneer in the movement for laity rights in the General Conference, and was a member of that body at the session of 1922 held in Hot Springs, Arkansas. Mrs. Johnson, with Bishop James Atkins, Bishop W. B. Beauchamp, John R. Pepper, and Miss Belle H. Bennett, composed the deputation which introduced the Southern Methodist Church into Europe.

As a member of the Board of Trustees of Scarritt College, a charter member of the Commission on Race Relations, a charter member of the Woman's National Committee on Law Enforcement, a member of the executive committee of the Federal Council of Churches in America, and Secretary of the General Conference Commission on Nationalism, Mrs. Johnson was continuously occupied with service that was most constructive.

A COURSE in Boy-Scouting, a new idea in higher education, will be offered this year at Boston University's school of education, with Major Montague D. Mawe, associate of Chief Scout Sir Baden-Powell of England, as director. The course has been endowed by a Boston University trustee, interested in furthering character education of the young. A large estate "Scoutland" has been offered the Boston University department by Mr. Robert Hale of Westwood and Dover, and will be used as a laboratory for experimentation.

A STUDY of family factors in child adjustment will form one of the first items in the program of the new Institute of Human Relations at Yale University. It will be undertaken by Dr. William Healy and Dr. Augusta F. Bronner of the Judge Baker Foundation of Boston, well known investigators in the field of juvenile-behavior problems. The study will extend over a period of years, and it will be able to draw upon the combined resources of a medical school, a law school, an institute of psychology, and various psychiatric and social facilities in a manner not before possible.

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THE future program of the Lincoln School for Nurses (Colored), New York, is including in its program an intensive study of Negro communities in the North in order to determine their need for nursing service. To meet this need all students will receive four months' training in public health service, including special work in dispensaries, nursing in the homes of patients from wards and dispensaries, work in a communicable disease hospital, and field work in the social service department of the Lincoln Hospital and Henry Street Settlement. Graduate courses in other subjects are to be established.

INITIAL steps looking toward the establishment of a Little Theater of Religious Drama have been taken by the committee on drama of the Chicago Council of Religious Education, a department of the Chicago Church Federation. A wide-spread tournament of religious drama was held, December 23–January 26, in the Protestant churches of the various districts into which the city has been divided, under the direction of the committee headed by Mrs. Lydia Glover Deseo. Aims are to depict the philosophy of Christianity in art forms on as large a plane as that occupied by the secular drama; to interest local groups within the city and suburbs in religious dramatics as a form of self-expression and culture; and "to heighten the standard of all religious dramatic production." The tournament will be followed by the holding of a final contest at the Goodman Theater some time in February.

A CHINESE bishop for the Methodist Episcopal Church in China is expected to be the result of changes in the constitution of the church, it was recently announced to the membership by the board of bishops through official channels.

THE CAMPAIGN to provide the $3,000,000 medical center for Negroes at Provident Hospital and Training School, in cooperation with the University of Chicago, has awakened the interest of a large number of civic leaders in Chicago, both white and colored, and also of leaders in other parts of the country. Such movements are of national significance. Surgeon General Hugh S. Cumming of the United States Public Health Service gave the official approval of the Government when he came to Chicago as the guest of honor at the first public dinner held in the interest of the campaign.

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THE ANNUAL meeting of the field representatives of the Congregational Education Society was held in Chicago January 16–18. The program for this conference was built around the "International Standards in Religious Education." The discussion dealt with the interpretation of the various sections of the standards and the use of them in supervising religious education in the local church. One feature of the program consisted of a demonstration survey by means of Standard B of the First Congregational Church of Oak Park. The officers of the church school were put on the platform and two hours were devoted to a survey of the school. Members of the conference pronounced the program this year as one of the most successful ever held.

TWO NATIONAL contests on the League of Nations have just been announced by the Educational Committee of the League of Nations Association. The students in many high schools throughout the United States will have a chance to compete in an examination on the League, while those in over 300 teachers colleges and normal schools may submit a thesis on some phase of internationalism. The winning student in each contest will have a trip to Europe, with a stay in Geneva to study the League of Nations at work; the second prize in each is $100; the third prize $50; in addition, a series of state and city prizes will be arranged by branches of the Association. The high school examination will be held on March 14, 1930, in the various schools; registration for the thesis contest must be in by March 1st and the papers themselves must be mailed by March 31st to the Committee on Award. For further information write to the League of Nations Association, 6 East 39th Street, New York, New York.

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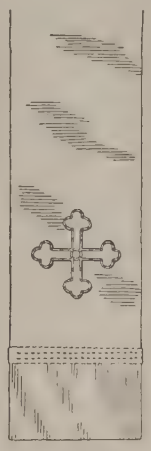

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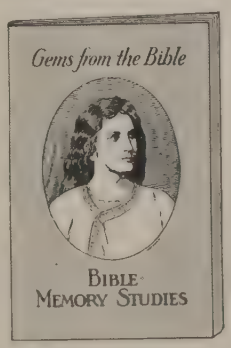

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NEW BOOKS

What Is Christian Education. By George A. Coe. New York, Charles Scribner's Sons, 1929. 300 p. Price $2.50.

What is religious education anyway? I just can't see anything in it!" Thus spoke a minister of a large church. Professor Coe gives the answer in this book. After spending a whole lifetime as a leader in religious education and rising to the position of our foremost philosopher of religious education, he pours into this volume his wide experience and mature thought. It is the sort of book over which one should pause to give thanks before reading.

Professor Coe begins by stating that our great unsolved problem is that of knowing what constitutes really Christian education. Efforts toward a solution are being made, but in our practice we have fallen far short of realizing our goal.

The sharpest possible contrast is drawn between education as transmission and education as a creative enterprise. The reason we have failed in Christian education is because we have sought to make it an education of transmission. We have thought of the religious teacher as being but an instrument in passing on to willing minds a completed Christian thought. The teacher's contribution in education by transmission is but to reinforce by character and zeal the message he has to transmit.

Creative education on the other hand takes seriously the Christian doctrine of the worth of each human personality. It considers the person who is being taught as one who shares in the educational process. The message which the teacher teaches is of necessity changed through his teaching. Christianity is a dynamic, developing religion, and he who is its teacher cannot avoid interpreting it in the light of his own understanding. Creative education assumes that the learner has a contribution to make. "Looked at from the standpoint of the learner's experience, what has been said means that learning to be a Christian should be, essentially and primarily, an experience of free creativity. Looked at from the standpoint of the teacher, it means fellowship of teacher and pupil in forming and executing purposes that are unprecedented as well as those that follow precedent. From the standpoint of the church, it means ecclesiastical self-reconstruction in and through fresh approaches to the surrounding world." (Page 33.)

The principle of creative education has to some extent been accepted by the public school. Will it be accepted by the church school? Perhaps at no point is modern religious education more radical as compared with the old than just here. Under this type of teaching, what is to become of the authority of the church, or of the Bible, or of the mature Christian teacher? The purpose of the teacher is "not at all to determine in advance, apart from his (the pupil's) own self-activity, what he shall think or what he shall value, but to stimulate him to take notice of facts, distinctions, and issues that he might overlook, and to make clear—not to make persuasive—the reasonings of his neighbors and of his predecessors." (Page 97.)

No phase of education should be more interested in the creative approach than Christian education. Christianity has in it an inherent radicalism, a challenge of the present by a principle which looks to a better which is in the future. Proper regard for the kingdom of God should lead us in our educational policies to face toward the future. The building of the Kingdom is a constant process involving many unfinished tasks. No education of transmission can prepare Christians for their part in this process.

A stimulating chapter is devoted to the meaning of creative education for the Christian education of adults, and related closely to this, another chapter is given to the problem of what a thorough-going Christian education may do in the remaking of the church. Every preacher who has felt a decline in the effectiveness of his sermons will find some food for thought in these chapters.

The final chapter is devoted to the problem of how creative Christian education might reveal God. Recognizing frankly that faith in God is declining both outside and inside the church, the author finds the reason for it in the type of Christian education which we have had, and makes the assertion that the decline will not be arrested by existing Christian education, either Catholic or Protestant. He approaches constructively the consideration of a type of Christian education which may serve in bringing the consciousness of God more truly into human hearts.

In fairness to his readers, a reviewer should be a critic. To call a book simply "wonderful" is to lay himself under the charge of being superficial. Yet in this great book, it would be an obscuring of the outstanding message to point out the few minor details in which the reviewer would need to take exception with the author. Similarly, to point out for specific comment any particular sections would be to obscure the message of the whole. The book must be read in its entirety, and read again, and perhaps a third time, if a person would fully appreciate its challenging message.

—P. H. V.

Seeking the Beautiful in God's World. By Amy Clowes. New York, Richard E. Smith, Inc., 1930. 208 p. Price $2.00.

In this day of changing educational theories, it is no longer possible to approach the teaching of religion from the standpoint of one particular type of curriculum. All eyes are turned to the work of successful teachers, so that account may be taken of the processes and materials through which they achieve success. The experimental approach holds the day. True to the nature of the scientific approach, these experimenters who form the vanguard of progress in religious education, are willing only to describe what they did in order to achieve the outcomes they desired to produce—and unwilling to say that this should also be done by all other teachers to achieve the same results, because they know that teachers differ and pupils differ and conditions differ.

Seeking the Beautiful in God's World, by Amy Clowes, is such a contribution to our growing experience in the science of teaching religion. It is a course developed by the author in her work with third grade children in the Dayton weekday schools, and in other weekday and vacation church schools. It describes the experience of these classes as they sought to find the beautiful in God's world, in their own community, through the Christmas spirit, through the life of Jesus, through friendliness with other groups, etc. The author gives just enough interpretation to enable the reader to understand her purpose in each of these enterprises. Additional suggestions are offered for other teachers who may desire to pursue similar adventures with third grade children. Sixty-five pages are given to stories which were used in the course, most of them original stories prepared by the author and Miss Blanche Carrier.

The title of the course is too narrow. It requires some artificial packing to get all the experiences described into a box labeled "The Beautiful in God's World." The teacher's purposes in launching, or giving her consent to the launching of the work of each session could be brought out more clearly. It seems to the present reviewer also that there is a dearth of material content in the course. Enterprises in Christian living need not avoid *lesson materials*. The teacher is more than an asker of questions. Some of the fundamental questions raised, as for example the problem of evil, seem to be left suspended with too little guidance toward a Christian answer.

On the other hand, the integration of worship with the pupil's experience is beautifully done. The utilization of pupil contributions in opening up new fields of discovery and experience shows the touch of the real teacher. There is rich guidance here for teachers who may desire to lead groups in similar adventures, and who are not afraid of a lot of hard work in making themselves competent to lead.

—P. H. V.

Religious Education in the Modern Church. By W. C. Bower. St. Louis, Missouri, The Bethany Press, 1929. 270p. Price $1.35.

The scope of this book is indicated by the fact that it was written as the official text for Course 6 of the Leadership Training Curriculum, which is a course designed to give in broad scope the educational task of the church. After an historical introduction, the author proceeds with a discussion of the objectives of religious education, which he finds to lie in four directions, the first of which is the most fundamental: (1) The achievement of Christian personality, (2) Acquaintance with religious racial experience, (3) The development of an aware and effective church, (4) The spiritual reconstruction of society.

In the chapter on administration of religious education, some very significant principles of administration are laid down, which may briefly be summarized as follows: (1) Religious education is a task of the *entire* church, and therefore cannot be carried by a professional body *for* the church; (2) Good administration must use for educational ends the spontaneous, creative experience of the group; (3) Religious education must be an integral part of the *entire* church program, and not simply a loosely related part of it; (4) The program of religious education for the church must be *comprehensive*, utilizing all the educational resources for one common end. Upon these basic principles the plan of organization is built. In discussing the responsible officials in administration, the author takes the following significant position: "The author personally believes that the pastor-director offers the most promising solution of the problem of the educational leadership in most of the local churches."

Into three chapters on the content and method of religious education and religious education through social participation, the author packs a concise discussion of the curriculum approach which he has been developing through the past period of years. He

ghtly takes the point of view that organiza-on for religious education must be based the educational task to be performed. Few ligious leaders have realized even yet the r-reaching implications for education of e doctrine of social participation, or its eaning for the life and work of the church. o pastors in particular, the reviewer would y, "If you haven't time to read any of the st of the book, read chapter VII!"

Other subjects taken up for consideration clude the scientific approach to religious lucation, the educational implications of e wider relationships of the church school religious education, religious education id the public school, with a consideration the weekday church school.

Those who know the former writings of Dr. ower will expect a treatment which is thor-igh, scientific, comprehensive, and not too nple. In this they will not be disappointed. is to be doubted whether the book is suf-iently popular to meet the need in standard adership schools. Certainly it will be found fficult going in spots. The author deals th a big, and to some extent technical, bject in a concise way. Perhaps some of ese technical concepts cannot be made nple. At any rate, if the reviewer's misgiv-gs at this point are well founded, it is not criticism of this most excellent book, but the judgment of the Leadership Training blishing Association for including it in a t of titles which are supposed to meet the ed for popular leadership training.

—P. H. V.

The Little Boy of Nazareth. By Edna adison Bonser. New York, Richard R. nith, Inc., 1930. 268 p. Price $2.50.

Many attempts have been made to write e story of Jesus for children. *The Little y of Nazareth* is not "just another book." is unique. It does not just bring down lult concepts into children's words. It deals th a boy, in stories which are meant for ildren.

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The author is a competent student of re-ion as well as an able teacher of children. is shows again and again in the stories e has written, and gives confidence in in-ding such a book among the materials of ligious education.

The stories in this book deal with many periences in Jesus' life, which not only ay have happened, but *must* have happened some form or another, in the light of his er career. They will help children to form intimate, friendly contact with the life of sus, and give them a basis for the sym-thetic understanding of his whole life and rk. Each story is accompanied by sugges-ns for activities which will help to give child a better background for the under-nding of the life and times in which the ries find their setting.

—P. H. V.

Protestantism in The United States. Archer B. Bass. New York, Thomas Y. owell Company, 1929. 364 p. Price $3.00.

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The Curriculum of the Vacation Church School

(Continued from page 13)

children feel that it is their school, that their personalities are respected, and that they must help to make it a happy joyous place to which children may come.

Friendly companionship among teachers and pupils is very necessary. The "policeman" attitude on the part of leaders and helpers will destroy the possibility of learning. Of course, a certain amount of order and discipline must prevail but it is better to make order and cooperation the responsibility of the children themselves. Courtesy, goodwill, a preference for doing things together, a little fun and humor occasionally, will accomplish what stern discipline and rigid rules will not accomplish. The vacation church school, to make the biggest contribution to the religious development of the children, should be a society of friendly persons trying to live the Christian life in loving, wholehearted cooperation.

7. *Experiences in Personal Religion.* All the experiences of a vacation church school should be experiences in religion. But if we may confine our thinking for a moment to those more intimate and individual experiences that may be called personal, the experiences that have to do with the pupil's faith in God and his decision to follow Christ and his way of life outwardly and openly, "personal commitment" as some have called it, "acceptance of Christ" as referred to by others, we may possibly understand what is in mind.

The vacation church school should strive to lead its pupils to a personal faith in God, to a willing allegiance to Jesus Christ and his way of living, and to membership in the church. Various ways will be taken by various leaders to accomplish this, but it should be accomplished. Some will trust wholly to the likelihood that the school, its personnel, its atmosphere, its experiences will, without further effort on their part, accomplish the desired end, fearing to intrude upon the sacred premises of the pupil's inmost personality by seeking an interview on what seems a purely private matter. Others, fearful lest an opportunity be lost, will seek out the children one by one and talk with them privately, lovingly seeking to lead them to take a step which to them seems most essential. Still others will publicly present the challenge and watch for signs of interest in individual boys and girls and introduce these to the pastor. Whatever the method depended upon, it should be recognized that the vacation church school is a means to a very definite end, Christian living in a Christian society, a church, full membership in which is a badge of discipleship.

8. *Experiences in the Life and Work of the Church.* The vacation church school will not overlook the highly effective means of Christian education which the church itself affords. The church constitutes a family whose life and work should be shared by the boys and girls of the church school. The fellowship of the church, the opportunity for association with others who share common desires and aspirations and participate in a common Christian enterprise, the example of devoted Christians who faithfully attend the services of the church, the atmosphere of goodwill and esteem of one disciple for another, the faithfulness of the pastor in his love and care for the members of his flock, the sermon which we all too frequently assume has little or no meaning for children, these constitute religious experiences invaluable for Christian education.

The enterprises of the church are likewise valuable means of learning which should be shared by the boys and girls. The building fund, the missionary budget, the expense budget, the charitable enterprises, and the many other projects in which the serving church engages continually are to be taken into account and considered parts of the curriculum of the vacation church school. With due regard for the powers of comprehension of the children of the various age groups in the vacation church school, the life and work of the church should be included in the experiences provided for them.

9. *Experiences in Other Social Relationships.* It would be unfortunate if the vacation church school did not direct the attention of its pupils to the larger society beyond the family of the church. There are experiences which make for religious growth to be found in such Christian enterprises as "world friendship," "world peace," "temperance," and "race relations." Community enterprises of a social and religious character often present themselves. Anything and everything that furthers the Kingdom of God and serves to draw humanity together into the family of God is an experience that should be shared by the boys and girls of the vacation church school as a further means of learning by living.

Has any leader or worker in the vacation church school been somewhat nonplussed in the past to know what might be included in the curriculum of the school? The above is by no means all. Religious education is concerned with all of life. There is no experience that makes for abundant life which may be called foreign to the curriculum, whether it be the curriculum of the Sunday church school, the weekday church school, or the vacation church school.

Passion Week

(Continued from page 25)

e tradition of man may be hailed as the odness of the new age, through Him who aketh all things new. Amen

(Lights On)

ɒLO: "The Year's at the Spring, the Day's at the Morn," Beach.

ENEDICTION

RGAN POSTLUDE: "Hallelujah Chorus," Handel.

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Directions

The effectiveness of this service lies in e perfection of its coordination of parts. ie operator for the lantern slides must time é picture according to the place indicated the program. It is often best that two erate the lantern; the one watches for e cues and at the same time shades the ns with his hand so that the picture may em to fade and reappear rather than slidg off the screen. The other operator changes e slides. The one who reads the service ust read with a rich voice and in slow ough tempo that the picture will not be ɒ hurried. The singers must be provided th lights which will be shaded and yet fficient for use in a dark room. This may accomplished by electric bulbs swung on the pews in front of the singers or by ing individual flashlights or it may be posɒle to use floor lamps. At least two rearsals are necessary for those who take rt. The singers must know exactly when begin so they should be seated where ey can see the screen. There should be no use which would seem to divide the proam into separate parts but the close interiation of the music, reading, and pictures ll give a beauty that is worshipful. All nouncements and offering should be made fore the lights are turned out so the dience may enter into the spirit of these asterpieces which portray this sacred period the life of Christ.

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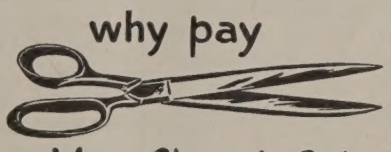

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Seeing the Multitudes

(Continued from page 15)

was representative of the Philippine churches. All denominations had representatives present, and they came from 27 different provinces, which included practically every province where Christianity has made its way. An analysis of the 29 professions of the delegates proved interesting. One hundred and eleven were students, while ministers, missionaries and school teachers came next in order. Other professions represented included farmers, fishermen, government officials, newspaper reporters, a transportation manager, surveyor, goldsmith, forest ranger, nurse, photographer, storekeeper, dentist, janitor, tailor, physician, electrician, and even a World's Sunday School Association secretary!

All these men and women from their varied walks of life appeared to feel quite at home in the atmosphere of a theological seminary, and it seemed most appropriate that not only the seminary's commodious auditorium, the largest and finest Christian meeting place in Manila, but also the comfortable well equipped classrooms should, for these convention days, be devoted to the instruction and inspiration of Filipino local leaders in the cause of religious education. They then went down from the convention to their barrios to teach and train the multitudes of Filipinos who gather in the nipa houses and bamboo chapels to learn the word of God.

In China we met our most perplexing problems. As we might have anticipated, we found that the turmoil and revolution existing are reflected in the religious life of the people as well as in their political and social life. The one word that seems properly to characterize China for the moment is the word *confusion.*

And yet out of this confusion there are some hopeful signs emerging. The church has in the past been little concerned with a voluntary program of religious education such as is comprehended in the modern Sunday school. Until recently reliance has been placed upon the work done in this regard in the schools and colleges where religious education has been an integral part of the general educational program. However, like a bolt from the blue, the new republic of China has now completely divorced from general education all religious education and propaganda. No required courses in religion, no compulsory chapel services are now permitted in schools that receive government recognition, and to fail to be recognized by the government in China is the next thing to having a death warrant issued.

The situation is forcing the church to provide the voluntary work of religious education which the Sunday school can supply, a provision which it would seem should have been made long ago. New emphasis is being placed upon the Sunday school movement in the local church, in the theological seminary, in the organized life of the denominational mission and in the cooperative agencies of the churches for promoting Christianity.

The largest crowd of Sunday school children that we saw in the Far East was the multitude that met us in Shanghai. They were gathered in the large Y. M. C. A. auditorium known as Martyrs Hall, which is dedicated to the memory of brave souls who fell in the Boxer outbreak. K. Z. Dzung, an outstanding Christian layman who works in the Chinese customs offices in Shanghai, has formed what he calls the Sunday School Promotion League. With

ome seventy-five other business people, chiefly men, he as for ten years been promoting the Sunday school idea mong the Chinese children of this metropolis of the)rient. They now have fifteen Sunday schools with a com- ined enrolment of over twelve hundred children and they, ith many of their friends, were all present in our meet- ng. These are not the ragged Sunday schools that Robert aikes started in England, nor the street Sunday schools iat Sheik Metry S. Dewairy is promoting in Egypt, but Ir. Dzung calls them neighborhood Sunday schools. They re thus an indigenous expression of the Sunday school iovement in China that may prove the means of spreading ie Sunday school broadcast in a land that is seeking for method of reaching its multitudes with that which will atisfy them and make them free.

Thus throughout the Far East I found distinguished busi- ess men, earnest foreign missionaries, native preachers, ell trained educators, humble laymen and consecrated omen, all uniting their efforts to carry on the work which esus began—the teaching of the multitudes.

Ways to Train for Leadership

(Continued from page 16)

more important courses in the Standard Leadership Cur- riculum are offered that way. Correspondence work has become very popular in recent years. Some of the big universities have strong departments of home study.

IRS. CHURCHMEMBER: I am afraid it would be rather hard for me to bring myself to do that sort of thing. I'd have to prepare assignments and write examinations, I sup- pose, and I guess I'm getting too old to learn.

IR. TRUELEADER: Nobody is too old to learn, Mrs. Church- member! In fact, it has been scientifically proved that adults can learn. Of course, if you think you wouldn't care to start in on a regular correspondence course, you could take what is called a "reading course." A plan along this line will be available very soon, if it isn't ready now. I'd be glad to write to our denominational headquarters about it for you. It will help you to orient yourself in the newer ideas regarding religious education. You enjoy reading, don't you?

IRS. CHURCHMEMBER: Yes, I do. But I don't get as much time for it as I'd like.

IR. TRUELEADER: By the way, I notice that you subscribe to several magazines for homemakers. There are some very good magazines for church school teachers, too. There are denominational magazines of various kinds, including magazines for workers with children, workers with young people, and workers with adults. Too, there is the *International Journal of Religious Education*, pub- lished by the International Council of Religious Educa- tion. These magazines carry many very practical helps besides articles of general interest. Our education com- mittee provides one of these to every one of our teachers and officers. I happen to have some copies here which you may be interested in looking through.

MRS. CHURCHMEMBER: Oh, thank you. Those do look in- teresting, I must confess. I shall enjoy reading them. My, what an attractive cover page this one has!

MR. TRUELEADER: Well, Mrs. Churchmember, is the job of teaching in our church school big enough to be worth a large block of your time and strength?

MRS. CHURCHMEMBER: It certainly is *big* enough! It's . . .

MR. TRUELEADER: Well if it is, I'll tell you what I'd like to have you do. I'd like to have you decide how you are going to start your training—whether by a reading course, a correspondence course, in a training class in our church, or in the next term of the community school which is to begin soon. Our workers' conference is to be held next Monday evening, and we should be very glad to have you visit. Then, if you like, we should be glad to have you begin work in our school as an associate to one of our best teachers so that you can gradually get acquainted with our program.

MRS. CHURCHMEMBER: I don't know what to say, Mr. True- leader. I'm afraid you're going to win.

MR. TRUELEADER (*as he leaves*): Well, think it over, Mrs. Churchmember, and let me know your answer, if you can, next Sunday. And please remember that we think the job of a church school teacher is one of the most important jobs in our church. That's why we provide so many ways for training. If you'd really like to be a first- rate teacher, we'll help you find a way to learn.

NOTE.—This conversation may be adapted for use as a dialogue before some gathering of people whom it is hoped to interest in leadership training. Additional copies, in pamphlet form, may be secured from the International Council for $1.10 per hundred.

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"The Half of My Goods"

(Continued from page 30)

REBECCA: 'Tis the Jerusalem Pharisees, the people say. Already they have seized Jesus and crucified him. (*Shudders violently, hiding her head in her arms.*)

PATRICIA (MIRIAM *clings to her mother;* PATRICIA *is instantly sobered*): This is utterly impossible, Rebecca, impossible! The Pharisees have no power to pass the death sentence and the Romans could never find anything amiss with the Master. (ZACCHAEUS *enters right.*)

MIRIAM (*runs to meet her father, crying*): Oh Father, Father, they are saying that Jesus has been killed. Tell us it is not true.

ZACCHAEUS (*whose face shows sorrow and grief*): Would that I could! (MIRIAM *sobs broken heartedly and* ZACCHAEUS *comforts her*): There, my daughter thou must not give way thus. (*Takes her hand and leads her to* REBECCA.) Take her hence, Rebecca. (REBECCA *takes* MIRIAM *and they pass out through exit at left.*)

PATRICIA (*unbelieving*): They have crucified him! He had done no wrong.

ZACCHAEUS (*bitterly*): 'Twas expedient for Pilate to have the good-will of the Jerusalem Pharisees, so he crucified Jesus to please them.

PATRICIA: So—Jesus—is dead! (*She sinks upon the bench.*) Oh God, God, how couldst thou let so good a man perish thus?

ZACCHAEUS: As I stood by the cross, I, too, sought to know what was in God's heart that he permitted it.

PATRICIA: Did it seem to thee that God truly loved Jesus as a father his son?

ZACCHAEUS (*thoughtfully, his chin resting in his hand*): Aye, most dearly, as an only son.

PATRICIA: As a father, couldst thou ever be reconciled to see Thaddeus die?

ZACCHAEUS: Aye, if his death would cause other men to repent of their sins and lead an honest life. Methinks 'tis the way God the father would feel. And I would be like him if I could!

PATRICIA (*slipping to her knees at* ZACCHAEUS' *feet and looking up at him with shining countenance*): My husband, thy spirit has become beautiful even as his. I love thee more than ever before. But, tell me of his death.

ZACCHAEUS: At Jerusalem, Jesus claimed the temple was being turned into a den of thieves. So he drove out the money changers and venders of goods, letting them feel the sting of the lash for their dishonesty. (*He pauses, thinking of his own dishonesty.*) Then the priests wanted to know by what authority he assumed to interfere with their administration of the temple. But he did not falter in answer; not then, nor later when Herodians and Sadducees approached him. He silenced them all.

PATRICIA: If this be true, how dared they seek his arrest?

ZACCHAEUS: It was done under cover of darkness. A few temple guards supported by a weak-minded mob found where Jesus spent the night and laid hold on him. There was no defense. The Master would not have it. Neither would he try to defend himself before the High Priest or Pilate. There was no word when the soldiers mocked him and spit in his face. (PATRICIA *draws back.*) Neither was there any outcry when they crushed a crown of thorns upon his head. (PATRICIA *shudders as she lifts her hands to her head.*) 'Tis no wonder he answered nothing to the charges brought against him.

PATRICIA: It seems beyond reason that Pilate would condemn him.

ZACCHAEUS (*vehemently*): There was no reason for it. Pilate wavered. He would have released him, but the crowd cried, "Crucify him! crucify him!" So, instead of Jesus, he released unto them Barabbas!

PATRICIA: He released Barabbas; that bandit chieftain? What, then, did he do for Thaddeus?

ZACCHAEUS (*shaking his head sadly*): Naught could be done. The custom is to release but one, and that one was Barabbas.

PATRICIA (*despair in her voice and manner*): So Thaddeus continues in prison. Oh Zacchaeus, it seems there is no justice!

ZACCHAEUS: Little did Jesus receive. Innocent though he was, they laid on him a heavy cross and led him out to die. Would that I might forget that scene! (*He rises and stands looking as though he were seeing it again at the moment.*) The hill top! The darkening sky! The hostile mob! The three crosses!

PATRICIA: Three crosses? Were others crucified with Jesus?

ZACCHAEUS: Two others; one old, one young.

PATRICIA: Were they followers of Jesus?

ZACCHAEUS: The younger, perchance.

PATRICIA (*rises and anxiously draws near*): Is this, then, the beginning of persecution?

ZACCHAEUS: Nay, those hanging there were said to be thieves.

PATRICIA: If thieves, then they were not of Jesus.

ZACCHAEUS: Of that, Patricia, thou canst better judge when thou hearest what was said.

PATRICIA: They spoke together?

ZACCHAEUS: Aye, the young man said, "Master remember me when thou comest into thy kingdom," and Jesus answered "This day shalt thou be with me in paradise."

PATRICIA: No more?

ZACCHAEUS: 'Twas enough. All was quiet till Jesus lifted his eyes and said, "Father, into thy hands I commend my spirit."

PATRICIA: Then death came?

ZACCHAEUS: Almost at once.

PATRICIA: But what of the young man? (*He seats both her and himself on bench before answering.*)

ZACCHAEUS: Thinkest thou, Patricia, the spirit of Jesus lived in him even as in us?

PATRICIA: Aye, Zacchaeus.

ZACCHAEUS: And if our Thaddeus were to die wouldst thou be content to have him pass on thus?

PATRICIA (*fear in her voice*): Zacchaeus, what meanest thou?

ZACCHAEUS: Woman, through his grace thou canst bear up under all. (*Trembling violently,* PATRICIA *grasps his arm.*) Thou must be brave. The young thief who died there was a follower of Jesus. And today he is with Jesus in paradise. That young man, oh my beloved, that young man was our own son, Thaddeus. (PATRICIA *sinks to her knees by his side, rests her head on his knee and sobs unrestrainedly.*)

REBECCA (*entering excitedly oblivious to the scene*): Matthew is coming! Matthew is coming!

ZACCHAEUS (*rising and facing* REBECCA, *his voice hoarse and gruff*): Well, what of it?

REBECCA (*pointing toward direction whence she had come*): He comes running from Jerusalem!

ZACCHAEUS: Yes?

REBECCA: He runs like one afraid for his life.

ZACCHAEUS: His is no danger.

REBECCA (*very excitedly*): But they say we are to be killed!

PATRICIA (*gaining control of herself*): Hush, Rebecca, go immediately to the gate and bid Matthew enter.

REBECCA (*still unconvinced*): But they say—

PATRICIA (*firmly*): Go! (*pointing toward exit right*)

ZACCHAEUS: Matthew must have news he thinks very important, Patricia.

PATRICIA (*indifferently*): Is there aught that would prove of interest to us, thinkest thou?

ZACCHAEUS: Patricia, thou must not despair.

PATRICIA: But there is so little for which to live.

ZACCHAEUS: Nay, there is much, my beloved, much!

PATRICIA: I see it not.

ZACCHAEUS: Nor did I, God knows, till he helped me. And he will surely help thee, Patricia.

MATTHEW (*who has entered right, unobserved, during* ZACCHAEUS' *speech*): Aye, my friends, God is ever with his own!

ZACCHAEUS: Hail Matthew, what brought thee to us with such haste?

MATTHEW (*buoyantly*): Again I bring thee tidings of great joy.

PATRICIA (*hopelessly*): But Jesus is dead. He will never dine with us again.

MATTHEW (*joy ringing in his voice*): Nay, Jesus is not dead. Jesus lives!

PATRICIA (*looks at* ZACCHAEUS *questioningly*): Jesus lives?

ZACCHAEUS: But Matthew, thou knowest I saw Jesus hanging lifeless on the cross with mine own eyes.

MATTHEW (*with conviction*): Other eyes, since then, have seen him not lifeless, but living. Jesus, I tell thee, is risen from the dead.

ZACCHAEUS (*sceptically*): Who was it saw and told thee?

MATTHEW: 'Twas Mary Magdalene and the other Mary. Toward dawn this very day they sought the tomb. They approached and beheld that an earthquake had rolled the stone away. They were afraid, but one in white stayed their fear, saying, "Ye seek Jesus. He is not here, for he has risen." As they were bid, they looked on the place where he lay, then with great joy, they ran to bring us word.

ZACCHAEUS: What is this but hearsay?

MATTHEW: But they saw him, Zacchaeus. As they ran Jesus met them saying, "All Hail!" They fell, trembling, at his feet. Then Jesus said, "Fear not, go tell my brethren that they depart into Galilee, and there shall they see me."

ZACCHAEUS: Art thou sure 'tis no more than a woman's tale?

MATTHEW: So sure am I 'tis true that I go even now to Galilee. Hast thou forgotten, Zacchaeus, that Jesus said, "The son of man must be killed but after three days rise again?"

ZACCHAEUS (*almost convinced*): Aye, so he did, and this is the third day!

MATTHEW: Then come with me, Zacchaeus, and tell the glad tidings.

ZACCHAEUS: This would I do with joy, Matthew, were it not for the sorrow that death hath brought to our home.

MATTHEW (*penitently*): Forgive me, my friend, my joy concerning Jesus hath made me thoughtless of thee. (*Goes to him, placing his hand sympathetically on* ZACCHAEUS' *shoulder.*)

ZACCHAEUS: Speak not of it; but thou see I must remain?

PATRICIA (*coming to* ZACCHAEUS *and urging firmly, while* MATTHEW *drops back toward the door at the right*): Nay, Zacchaeus, thou shalt not stay, thou shalt go. Thaddeus would have it so, I know. Go!

ZACCHAEUS (*drawing her into his arms*) And leave thee in thy sorrow alone?

PATRICIA: Not in sorrow! (*She lifts her head, her face showing that peace which passeth all understanding.*) Sorrow no longer weighs heavily upon me. The tidings of Matthew's have lightened my heart—they have brought me joy, Zacchaeus, great joy—for if Jesus lives, then Thaddeus lives also!

CURTAIN